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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XII.

The subject of our present lecture is the tenth answer of our Catechism, expressed in these words: "God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures."

In discoursing on this answer, I know not that a better method can be taken than the one which we adopted in the last lecture, namely, to take the several clauses of the answer as they lie in the Catechism, and discuss them severally in that order.

1. Then God *created man.* I have already had occasion to treat of creation in *general,* and of the formation of the first parents of our race. But as the Catechism again resumes the subject in its *particular* relation to man, so this is exactly agreeable to what we find in the sacred records. The account of the other parts of creation is there cursory and general. The account of the creation of man is more full and particular. It was for man that the earth, and all which it contains, was formed. Of all terrestrial things, man alone can know and understand his origin, and adore the hand which gave him being. Of the origin of man, therefore, more was to be told than merely that he was made. Indeed, my young friends, there is nothing which shows the dignity of your nature in the scale of being more strikingly, than the account which is given of this transaction in your Bibles. When the world was formed and completely furnished for his residence, a council of the Godhead is held on the creation of man —"Let *us* make man. 'Man was to be God's viceroy in this lower world, the only image of his Creator in his moral perfections; and it was the purpose of God, though not then revealed, that the second person of the Godhead should become man; and hence the solemnity of the transaction, and of the account which is given of it—"Let *us* make man, in *our* image, after *our* likeness."— What can be the intention of this remarkable use of language in the plural number, on this occasion? We have already given some explanation of it. But let us examine it a little more closely.

There are only three ways of accounting for this manner of expression that deserve a serious attention; and indeed it is only the last of the three, that can have any thing, that is even plausible, said in its favour.

The first is, that the Deity is here represented as using the royal style, agreeably to what takes place in modern times, in which kings, or sovereigns, speak of themselves in the plural number. But Poole, in his Synopsis on the passage, quotes Aben Ezra, one of the most profound, learned, and candid, of all the Jewish Rabbies, as denying that

this was ever the regal style among the Hebrews. He says that the regal style with them, was to use the second and third persons of the singular number—"Thou hast done it," in speaking *to* a king—"He hath done it," when a king spoke *of* himself. But he says there is not one example in the Jewish scriptures, or writings, of a king or sovereign speaking in the first person plural—"let us do it"—or, "we will do it." This, one would suppose, should be conclusive on this point.

The second supposition is, that the Deity here addresses angels, or some other creatures, when he says, "let us make man." But this is monstrous in the extreme. Creation is the prerogative of God alone, as the scriptures abundantly show; and "he will not give his glory to another." To represent him as putting his creatures on a level with himself, and associating them with himself, in the exercise of the divine prerogatives, seems to savour at once of the extravagance of folly, and the extreme of impiety.

As the expression, then, is not a Hebraism, and cannot be accounted for on the hypothesis just mentioned, there is every reason to believe, with the current of the most judicious and pious commentators, that it is a direct reference to the Trinity of persons in the divine essence:—That they are here represented (to speak, as we are permitted to do, *after the manner of men*) as consulting and uniting in the formation of that intelligent being, by whom, in the issue, the glory of the Triune God was to be so illustriously and widely displayed. How should every human being reverence himself, when he thinks of this origin! How should he feel himself bound, by the most sacred ties, to glorify God, in his body and his spirit which are God's!

It may be proper to remark on the clause of the answer now under consideration, that the whole work of creation was completed on the sixth day. I notice this, because in the second chapter of Genesis, there is a particular account of the formation of woman, which seems to come in after the first Sabbath. This, however, is nothing more than a peculiarity of manner in the Hebrew writers.—They are often found first to record a series of facts, rapidly and shortly, and afterwards to take up one of the most important items, and consider it in detail.

2. God created man *male and female.* The sacred text informs us that "he called *them* Adam." Here it may be proper to remark, that Hebrew proper names are all significative. Adam, in that language, denotes *earthy;* and both the man and woman were named *Adam,* or *earthy,* to remind them of their original. Thus, after the fall, it was said—"dust thou art and to dust thou shalt return." The circumstance that woman was formed out of man and not immediately from the earth, did not render the declaration improper. Their common *ultimate* origin, as to their bodies, was the earth,—their souls were immediately from God. Henry, in his commentary on the formation of woman, has a remark which, notwithstanding its quaintness, I have often admired for its justness and comprehension. It contains what some writers might have expanded to a volume, and yet not have said as much. "The woman (says Henry) was made of a rib out of the side of Adam: not made out of his head, to top him; not out of his feet to be trampled upon upon by him; but out of his side to be *equal* with him; under his arm, to be *protected;* and near his heart to be *beloved.*" The words *man* and *woman,* in the Hebrew language, differ in nothing, except in the feminine form of the latter. This, it is believed, was intended to intimate that man and woman are not only of the same nature, but, so to speak, the counterparts of each other. The name *Eve,* that is, *Life,* was not given to our first mother till after the fall. It was then given by her husband Adam, doubtless, I think, by divine direction; because,

says the sacred record, "she was"—i. e. was to be—"the mother of all living." In this short reason, there is probabably an intimation that the sentence of *death*, which had been incurred, was not to be forthwith executed; that the offending parties should not only live themselves, but according to the original benediction, should "increase and multiply and replenish the earth;" and that from Eve should descend the promised Messiah, emphatically denominated, for an additional reason, "the seed of the woman;" in whom all the nations of the earth should be blessed, and all his people obtain a *life* which should be eternal.

The sexes, having a common origin, were formed to promote the happiness of each other. The true relation of the sexes, is most beautifully and justly described by Milton—

Two of far nobler shape, erect and tall,
Godlike erect, with native honour clad,
In naked* majesty seemed lords of all,
And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure,
(Severe but in true filial freedom placed)
Whence true authority in men; tho' both
Not equal, as their sex not equal seemed;
For contemplation he and valour formed,
For softness she and sweet attractive grace;
He for God only, she for God in him—
* * * * *
So hand in hand they passed, the loveliest pair
That ever since in love's embraces met;
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.

The sacred institution of marriage was formed in Paradise itself:

* "Why should our garments, made to hide
Our parents' shame, provoke our pride?
The art of dress did ne'er begin,
Till Eve our mother learn'd to sin.
When first she put the cov'ring on
Her robe of innocence was gone:
And yet her children vainly boast
In the sad marks of glory lost."

WATTS.

and here again Milton shall be your instructor—

"Hail wedded love, mysterious law, true source
Of human offspring, sole propriety
In Paradise, of all things common else.
By thee adult'rous lust was driv'n from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known."

In their original formation there was one man and one woman. That this was intended to denote, from the equality of the sexes, that the marriage relation should subsist only between two persons, one of each sex, to the end of time, there can be no reasonable doubt. Our Lord himself plainly intimates this, in his prohibition of capricious divorce; though his main object in that prohibition was to forbid such a divorce. Polygamy is, indeed, of ancient origin, and is, at this day, prevalent among the nations of the eastern world, which are not Christian. Yet the most ancient records, both sacred and profane, represent the original state of things to have been, the union for life of one man and one woman. Goquet, in his origin of laws, fully establishes this point; and the remarkable equality of the sexes, in all ages, shows that this must be the law of nature.

Some modern travellers, indeed, have maintained that this equality is not found in the eastern countries. They affirm that the females there, are to the males, in certain places, as three or four to one. For myself, I much suspect that this account is either wholly fabulous, or greatly exaggerated. It certainly requires much more confirmation than it has ever yet received. But on the supposition of its truth, I should think it would afford the strongest of all evidence of the ill effects of polygamy; because, as this was not the original state of things, and certainly does not take place where polygamy is not practised, there would be every reason to believe that this

unhappy inequality itself, had *originated* from polygamy, and ought to be prevented by removing its cause. The existence of polygamy among the ancient patriarchs is no evidence of its lawfulness. It is nowhere warranted in scripture, but only tolerated as an inveterate evil, which was permitted to remain during an imperfect dispensation.

In European and Christian nations, the small inequality which really exists, is found in the greater number of males than females. The males are to the females as 13 to 12, or perhaps, more accurately, as 20 to 19. The small surplusage of the male sex, it has been justly observed, seems intended to supply the greater waste of that sex by war, and by other hazardous occupations. This equality of the sexes in all ages, is one of the most striking proofs and examples of that particular providence, which is constantly extended to all the works of the great Creator.

3. God created man *after his own image.* Man, in his bodily organization, particularly in his erect form, is different from the inferior animals. This has been the theme of song with the heathen poets.* When it is said, however, that man was created in the image of God, there is probably no reference whatever, either figurative or literal, to his bodily form. We are forbidden even to imagine any resemblance between the Creator and any modification of matter whatsoever. Man's being made in the image of God, therefore, must refer entirely to the *incorporeal* part of our nature. (1.) The soul of man is a *spiritual* being. In this it resembles his Maker, who is a pure and infinite spirit. The intellectual part of man is indeed to the infinite intelligence of God, but as a ray or particle of light to the sun. But as every beam of light bears a resemblance to the sun, so does every human soul bear a spiritual resemblance to its Creator.

(2.) The soul of man is *immortal.* It will never die.—Look forward to a period as distant in futurity as your imaginations can carry you. Over the whole space which divides that period from the present moment, each of your souls will actually pass: and when there arrived, an eternity will be still before you—You will only have entered upon it. Each of you has commenced a course of being that is strictly endless.—You cannot terminate your own existence; nor can any other created being extinguish it. God formed the human soul to endure, from its creation, as long as himself. In this respect man is formed in the image of his Maker.

(3.) As man resembles his Creator in the *nature* of his soul, so he also does in its *exercises or acts.* Mere matter is incapable of intelligence; and the mere animal creation want the endowments of reason and judgment. Man can reason, compare, and judge; he can will, choose and refuse; he is capable of great, probably of an endless, progression or improvement in knowledge. In this knowledge, and in these intellectual exercises, he bears some resemblance to the great fountain of wisdom and intellectual excellence.

(4.) And chiefly—Man, in his original formation, bore the image of his Maker, in his *moral powers.* According to his measure, he was, in these, the image of his God. But on this most important point the Catechism specifies particulars; to which we shall shortly come in course. At present we proceed to notice—

4. That God *created* man in *knowledge.* Among the other absurdities which attend all the infidel schemes of accounting for the origin of man, is that which relates to knowledge. They represent the race as having originated in such a state of perfect ignorance—as beginning from such a degraded origin (little if at all superior to the brutes), that it is impossible to tell, on their hypothesis, how the race was ever *preserved;* to say nothing of its rising to its pre-

* "Os homoni sublime dedid," &c.—OVID. MET.

sent state of improvement. Man in infancy is more helpless, and longer helpless, than any mere animal. He requires instruction for every thing —even in the choice of his food, and how to distinguish that which is wholesome from that which is poisonous and destructive; and how to protect himself against the inconveniences of the elements and seasons. On the supposition that a number of men had been formed as destitute of information, as many of these fanciful hypotheses suppose, there is every reason to conclude that the whole race would have become extinct, before it had reached to a second generation.

Revelation informs us that man was created *in knowledge*. He was informed and instructed by his Creator. As he was intended for *improvement*, and this improvement to arise from the exercise of his powers, I cannot adopt the opinion of some estimable writers, that the knowledge conveyed to him by information, in regard *to natural subjects*, was of the most extensive kind. But something he needed for the preservation of his being, and something more, as the elements or materials for after improvement; and all this, we have no reason to doubt, was communicated. He was taught how to select his food, and to preserve himself from danger and inconvenience; he was informed of the powers and design of his own nature, and the nature, properties, and powers of the inferior creatures. That Adam gave names to these creatures we are expressly informed; and they were names (for so the original text imports) that were expressive of the *natures* of these creatures severally.

But the knowledge of the most importance which was communicated to our first parents, was of a spiritual kind. Of his Creator there is no cause to doubt that the first man, before his fall, had higher and juster conceptions, than have been possessed, on this side the grave, by any of his offspring. Before the human mind was darkened and debased by sin, man, we must suppose, had the most sublime and delightful conceptions of God, and intercourse with him. He was also instructed in the *will* of God. He knew that abstinence from the tree of knowledge, was the test of his obedience. He knew that death was to be the consequence of sin, and that immortal felicity was to be the reward of obedience. He knew that he was in a state of trial, and that if he passed it successfully, he would exchange it for a state of safety, as well as of reward. He knew that he was the head and representative of all his posterity; and that they were to share with him in all the consequences, either of fidelity or of defection. All this I think we are warranted to say, by the clear light of revelation.

5. Man was created in *righteousness*. This was not an imputed righteousness. Sinless man did not need this. His righteousness, at his first formation, was altogether personal and inherent. It consisted in a perfect conformity of all the powers and faculties of his soul to the pure nature of God, and to the moral law which was written on his heart. His understanding was most delightfully employed on the divine perfections; and on the will, the government, and the works of the great Creator. His will followed, most readily and delightfully, all the dictates of his understanding, and most cordially chose and preferred all that God required. His affections were set, in due proportion, on every lawful object, and had no tendency to fix on any thing unlawful. He loved what God loved, and was averse from all that God prohibited.

6. It is added that man was created in *holiness*. It is not easy to show in what this consisted, as distinct from the righteousness just mentioned. Fisher, in his catechism, says it consisted in "the lustre and beauty of his perfect knowledge and inherent righteousness; shining both in his heart and life." And truly,

my children, there must appear to every contemplative mind, a moral beauty in the whole character and state of innocent, holy man, which it is most delightful to contemplate. God and holy angels did behold it with approbation, and Satan with hellish envy and malignity.

7. God gave to man *dominion over the creatures.* Before the fall these were all harmless, and man was authorized to use them for his convenience and pleasure. None of them would ever have rebelled against man, or been disposed in any way to annoy or injure him, but for sin. Nor is there reason to believe that the inferior animals would ever have been used for food, if man had retained his innocence. Probably, indeed, they were not used for food, till after the general deluge; since then an express permission was given by God to Noah and his descendants, to use them for this purpose. Their first use by man, subsequently to the fall, seems to have been for sacrifice. Probably the beasts with whose skins Adam and Eve were clothed, after their apostacy, had been offered in sacrifice. That bestial sacrifice constituted the acceptable offering of righteous Abel, we are distinctly told.—Thus early was typified, that great atoning sacrifice of the Son of God, by which alone fallen man is, or can be, restored to the favour of his Maker.

The inferior animals, in various ways, feel the effects of man's transgression. This is a subject both curious and difficult, into which we cannot now enter,—it may hereafter claim some attention. We have seen that we have the divine permission to use the inferior animals for food. We have, also, a right to avail ourselves of the strength and labour of such of them as can be employed, to diminish or assist the toil of man. But all mere sporting with the lives or feelings of any of these animals—the infliction upon them of unnecessary pain or suffering, either while they live, or when we take their lives—all this is unwarranted by our common Creator—it is wanton, wicked cruelty, contrary to God's revealed will, and to every dictate of humanity. It ought to be remembered, that in the fourth commandment, provision is made for the rest of labouring beasts, as well as of man; and I have dwelt a short time on this topick, although it has carried me a little beyond the answer, because I think it is far less regarded than it ought to be; and because the cultivation of humane and tender feelings toward the brute creation, is very important to youth—connected far more intimately, I am persuaded, with moral sensibility and moral obligations, than is generally supposed.

On a review of what has been said on the subject before us, let us

1. Think, for a moment, on the *original* state of man, compared with the state in which he has been found ever since his fall. In his primitive state, his body was incapable of disease, and of dissolution. It was formed for unwasting vigour and immortal duration. When death is called *the law of our nature*, it must be understood only of our *fallen nature.* For if man had remained in innocence, death would have been unknown. In innocence, too, as we have already remarked, the faculties of his mind were all perfect, rightly balanced, and entirely harmonious; all sanctified, and sweetly employed in the love, service, obedience, and enjoyment of the great Creator. But alas! "the crown is fallen from our head—the gold has become dim, and the fine gold is changed." What ravages have been made by sin, on this master-piece of the six days work of God on earth! Man is now subject to poverty, pain, disease, and death. His mental powers are even in worse disorder, than those of his bodily frame. His passions, no longer subject to his reason and understanding, hurry him into every excess. His animal appetites often domineer over all the higher powers of his nature. He is corrupt and polluted throughout, by a deep moral contamination. In his natural state, he

is, in the strong language of scripture, "dead in trespasses and sins," and "a child of wrath."

But 2d—The design of the redemption by Christ is, to restore to man the moral image of his God, which he lost by the fall. Christ Jesus, as the second Adam, repairs the ruins of the first. He not only reconciles man to his offended Maker, but, in the very process of this reconciliation, his Holy Spirit begins a work in the human soul, which, when completed, will render man as pure and sinless, as our first parents were, in their holiest and happiest state. This is the real design and the true tendency of the gospel dispensation: And this is its ultimate and certain effect, in every instance, in which it is applied agreeably to its design. In every instance in which a redeemed sinner becomes vitally united to the Lord Jesus Christ, he becomes a certain candidate for a state of dignity, purity, intelligence, and happiness, not only as great, but far greater, than Adam enjoyed in Eden: for the glory, knowledge, and felicity, of the heavenly world, are certainly much greater than were, or could be, enjoyed in the terrestrial paradise.

Now, my dear youth, since such is the design, and such the certain effect of the gospel, when cordially embraced, say, if it is not passing strange, that men should so generally reject it—Oh! is it not mournful, is it not affecting, is it not to the last degree distressing, that we cannot prevail on lost, ruined, defiled, perishing sinners, to be completely restored?—to embrace God's merciful method of delivering them from their ruined condition—of reversing it completely—and of making them the companions of angels. And will any of you do this? Ah! you have done it. And will any of you continue to do it?—continue a course which will consign you to hopeless sinning, and sorrowing, and suffering, with the first infernal tempter, and with all whose ruin he has since effected?

Could I lead you from this house, into the paradise and the felicity from which our first parents were banished, would you not be willing to follow me? Could I tell you that, in the suburbs of this city, God had opened anew the garden of Eden, and had sent me here this evening to conduct into it all who would consent to go—which of you, crediting the statement, would refuse to go? Would *any*—would *one* refuse? What will you say, then, when I tell you most truly, that I am here this hour, authorized by God, to make you a better offer?—to invite you to a better paradise than ever bloomed in Eden. Yes, I am here under the commission of the ascending Saviour—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." How awful is the alternative stated in the commission itself! But, dear youth, there is no other—verily there is no other. You cannot say, and make it good, that you will *have nothing to do* either with the salvation, or with the damnation, which is mentioned in this commission of Christ Jesus to his ministers. You must have to do with this alternative. You cannot avoid it. You must choose on the one side or the other. If you say you will not, that saying itself *makes the choice.* Yes, that saying is the awful choice of the *bad part* of the alternative. It is the choice, whether you will or not, of damnation. "He that BELIEVETH NOT *shall* be damned." You must not—deliberately you cannot, so choose. Come, then, listen to the voice of God's mercy in the gospel. Listen to it without delay; listen to it this evening, this hour, this moment. From the seats on which you now sit, send up a devout and fervent aspiration to God, to enable you immediately to begin to live for heaven. In God's strength resolve, that you will do so. Resolve and pray, and pray and resolve, at every step—Then God will assuredly help you. You will be led in the

way everlasting—Your minds will be enlightened: your hearts will be softened and subdued: you will be filled with genuine sorrow for sin: you will become true penitents: you will be led to the Saviour: you will make him your all in all: you will be changed, in your measure, into his likeness: you will possess something of his spirit and temper: you will follow his example.—By him you will be conducted safely through life and through death: and then you will rise to the paradise above, and live, and reign, and rejoice, with him for ever—Amen.

We are obliged to cater for a great diversity of religio-literary appetite. Our chief difficulty, indeed, arises from this circumstance. If the various kinds of readers who patronize our work do not find, each in their turn, and in every number too, something that gratifies their taste, they are soon disposed to pronounce the Advocate *uninteresting*, and to give it up. We manage this matter as well as we can; and wish our readers would consider the necessity we are under frequently to disappoint one class, that we may gratify another.—We ask only for a reasonable allowance; and have made the foregoing remarks as prefatory to the introduction of an article, which is intended for the gratification of our philosophical and metaphysical readers, of whom we can boast at least a few.

In his treatise on "The Christian Doctrine of Original Sin," President Edwards, the elder, found it to his purpose to attempt to prove that God, in the preservation of his works, exercises, without intermission, his creative power; or, in other words, that *preservation is a constant creation.* We know not whether this speculation was entirely original with Mr. Edwards, or whether he had met with some writer who had gone into it before him. But his arguments are certainly ingenious, and by many they are thought conclusive. The work from which the subjoined extract is taken is now very scarce; and we presume that many who have heard of Mr. Edwards's conclusion, have never seen his method of proof. In one instance he has occasion to mention his antagonist, the well known Dr. John Taylor, and to say a little on the general subject—original sin—which was under discussion. But the rest of the quotation stands entirely clear of that subject, and properly forms a disquisition by itself.

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"That God does, by his immediate power, uphold every created substance in being, will be manifest, if we consider, that their present existence is a dependent existence, and therefore is an effect, and must have some cause: and the cause must be one of these two; either the antecedent existence of the same substance, or else the power of the Creator. But it cannot be the antecedent existence of the same substance. For instance, the existence of the body of the moon at this present moment, cannot be the effect of its existence at the last foregoing moment. For not only was what existed the last moment, no active cause, but wholly a passive thing; but this also is to be considered, that no cause can produce effects in a time and place in which itself is not. 'Tis plain, nothing can exert itself, or operate, when and where it is not existing. But the moon's past existence was neither where nor when its present existence is.—In point of time, what is past, entirely ceases, when present existence begins; otherwise it would not be past. The past moment is ceased and gone, when the present moment takes place; and does no more co-exist with it, than does any other moment that had ceased twenty years ago. Nor could the past existence of the particles of this moving body produce effects in any other place, than where it then was. But its existence at the present moment, in every

point of it, is in a different place, from where its existence was at the last preceding moment. From these things, I suppose, it will certainly follow, that the present existence, either of this, or any other created substance, cannot be an effect of its past existence. The existences (so to speak) of an effect, or thing dependent, in different parts of space or duration, though ever so near one to another, don't at all co-exist one with the other; and therefore are as truly different effects, as if those parts of space and duration were ever so far asunder: and the prior existence can no more be the proper cause of the new existence, in the next moment, or next part of space, than if it had been in an age before, or at a thousand miles distance, without any existence to fill up the intermediate time or space. Therefore the existence of created substances, in each successive moment, must be the effect of the immediate agency, will, and power of God.

If any shall say, this reasoning is not good, and shall insist upon it, that there is no need of any immediate divine power, to produce the present existence of created substances, but that their present existence is the effect or consequence of past existence, according to the nature of things; that the established course of nature is sufficient to continue existence, where existence is once given;—I allow it: but then it should be remembered, what nature is, in created things; and what the established course of nature is; that, as has been observed already, it is nothing, separate from the agency of God; and that, as Dr. T. says, "God, the original of all being, is the only cause of all natural effects."—A father, according to the course of nature, begets a child; an oak, according to the course of nature, produces an acorn, or a bud; so according to the course of nature, the former existence of the trunk of the tree is followed by its new or present existence. In the one case, and the other, the new effect is consequent on the former, only by the established laws, and settled course of nature; which is allowed to be nothing but the continued immediate efficiency of God, according to a constitution that he has been pleased to establish. Therefore, as our author greatly urges, that the child and the acorn, which come into existence according to the course of nature, in consequence of the prior existence and state of the parent and the oak, are truly immediately created or made by God; so must the existence of each created person and thing, at each moment of it, be from the immediate continued creation of God. It will certainly follow from these things, that God's preserving created things in being, is perfectly equivalent to a continued creation, or to his creating those things out of nothing at each moment of their existence. If the continued existence of created things be wholly dependent on God's preservation, then those things would drop into nothing, upon the ceasing of the present moment, without a new exertion of the divine power to cause them to exist in the following moment. If there be any who own, that God preserves things in being, and yet hold that they would continue in being without any further help from him, after they once have existence; I think it is hard to know what they mean. To what purpose can it be, to talk of God's preserving things in being, when there is no need of his preserving them? or to talk of their being dependent on God for continued existence, when they would of themselves continue to exist, without his help; nay, though he should wholly withdraw his sustaining power and influence?

It will follow from what has been observed, that God's upholding created substance, or causing its existence in each successive moment, is altogether equivalent to an immediate production out of nothing, at each moment. Because its existence at this moment is not merely in part from God, but wholly from him; and not in any part, or degree from its antecedent existence. For the sup-

posing, that its antecedent existence concurs with God in efficiency, to produce some part of the effect, is attended with all the very same absurdities, which have been shown to attend the supposition of its producing it wholly. Therefore the antecedent existence is nothing, as to any proper influence or assistance in the affair: and consequently God produces the effect as much from nothing, as if there had been nothing before. So that this effect differs not at all from the first creation, but only circumstantially; as in first creation there had been no such act and effect of God's power before: whereas, his giving existence afterwards, follows preceding acts and effects of the same kind, in an established order."

Mr. Edwards then goes on to show that—

"If the existence of created *substance*, in each successive moment, be wholly the effect of God's immediate power, in that moment, without any dependence on prior existence, as much as the first creation out of nothing, then what exists at this moment, by this power, is a new effect; and simply and absolutely considered, not the same with any past existence, though it be like it, and follows it according to a certain established method."

From this sentence there is a reference to the following extended note—

"When I suppose, that an effect which is produced every moment, by a new action or exertion of power, must be a new effect in each moment, and not absolutely and numerically the same with that which existed in preceding moments, the thing that I intend, may be illustrated by this example. The lucid colour or brightness of the moon, as we look steadfastly upon it, seems to be a permanent thing, as though it were perfectly the same brightness continued. But indeed it is an effect produced every moment. It ceases, and is renewed, in each successive point of time; and so becomes altogether a new effect at each instant; and no one thing that belongs to it, is numerically the same that existed in the preceding moment. The rays of the sun, impressed on that body, and reflected from it, which cause the effect, are none of them the same: the impression, made in each moment on our sensory, is by the stroke of new rays: and the sensation, excited by the stroke, is a new effect, an effect of a new impulse. Therefore the brightness or lucid whiteness of this body is no more numerically the same thing with that which existed in the preceding moment, than the sound of the wind that blows now, is individually the same with the sound of the wind that blew just before; which, though it be like it, is not the same, any more than the agitated air, that makes the sound, is the same; or than the water, flowing in a river, that now passes by, is individually the same with that which passed a little before. And if it be thus with the brightness or colour of the moon, so it must be with its solidity, and every thing else belonging to its substance, if all be, each moment, as much the immediate effect of a new exertion or application of power.

"The matter may perhaps be in some respects still more clearly illustrated by this.—The images of things in a glass, as we keep our eye upon them, seem to remain precisely the same, with a continuing perfect identity. But it is known to be otherwise. Philosophers well know, that these images are constantly renewed, by the impression and reflexion of new rays of light; so that the image impressed by the former rays is constantly vanishing, and a new image impressed by new rays every moment, both on the glass and on the eye. The image constantly renewed, by new successive rays, is no more numerically the same, than if it were by some artist put on a-new with a pencil, and the colours constantly vanishing as fast as put on. And the new images being put on immediately or instantly, don't make 'em the same, any more than if it were done with the intermission of an hour or a day. The image that exists this moment, is not at all derived from the image which existed the last preceding moment: as may be seen, because, if the succession of new rays be intercepted, by something interposed between the object and the glass, the image immediately ceases; the past existence of the image has no influence to uphold it, so much as for one moment. Which shews, that the image is altogether, new-made every moment; and strictly speaking, is in no part numerically the same with that which existed the moment preceding. And truly so the matter must be with the bodies themselves, as well as their images: they also cannot be the same, with an absolute identity, but must be wholly renewed every moment, if the case be as has been proved, that their present existence is not, strictly

speaking, at all the effect of their past existence; but is wholly, every instant, the effect of a new agency, or exertion of the power, of the cause of their existence. If so, the existence caused is every instant a new effect, whether the cause be light, or immediate divine power, or whatever it be."

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER XII.

My dear Timothy,—

A minister of Christ ought certainly to be useful out of the pulpit, as well as in it. But he is in an especial manner sent forth to *preach the gospel;* and if he is not qualified to do good by preaching, he cannot serve the great Lord of the vineyard and the harvest, in that part of the field of labour which is the largest and the most important of all. I wish this were as much considered as it ought to be, by all young ministers of the gospel. It is in youth, if ever, that they must qualify themselves for pulpit usefulness. In doing this, fervent personal piety, accurate and well digested theological knowledge, and a ready, simple and perspicuous expression of thought, in their mother tongue, are, without doubt, primary and essential requisites. Yet I hazard nothing in saying, that a clergyman may have all these, and yet do but little good, as a preacher of the gospel. Facts, neither few nor questionable, bear me out in this assertion. Many men there certainly have been in the sacred office, eminent for piety and erudition, and who could write well, who notwithstanding never did much good in the pulpit; and indeed were never seen there with much pleasure, except by a few, who so highly valued the *thoughts* which these good men uttered, as to be willing to get them, at the expense of much that was exceedingly disagreeable.

From what I have already said, you no doubt perceive, that I consider *an agreeable manner of communicating publick instruction,* as a matter of very high importance, in all who preach the gospel; which therefore deserves the most serious regard of those who are preparing for the ministerial vocation; and of all, too, who have already entered on it, if age and inveteracy have not so fixed ungracious habits on them, as to render a change for the better hopeless. There are some, I know, who are conscientiously scrupulous in this matter. They apprehend that to employ time, and care, and pains, to appear well in the pulpit, and to communicate the truths and precepts of the gospel in an acceptable and attractive manner, must proceed from a man-pleasing spirit, or a desire of obtaining applause; motives which they hold to be altogether inconsistent with a truly Christian temper, and peculiarly criminal in those who bear the messages of God to man. This tenderness of conscience certainly demands a tender treatment; but to me it appears easy to show that it is extremely misplaced, and of a very injurious tendency. It is fully admitted that the desire of admiration and applause is unchristian, and in the highest degree improper in a gospel minister. Neither will it admit of a question, that a thirst for popularity *may,* and perhaps too often *does,* prompt clergymen to endeavour to appear well before a publick audience. But what is all this to the purpose? Because men may seek for publick acceptance from *bad* motives, does it follow that such acceptance may not be sought from *good* ones? Certainly not.—Where shall we end, if we begin to refuse to do any thing that may be done from a wrong motive? We cannot stop short of refusing to be active altogether. The desire of bringing hundreds and thousands to listen attentively to those truths by which their souls may be saved, and who, without something agreeable in the speaker, might turn from him with disgust, and avoid the hearing of the truth altogether,—such

a desire is surely not unworthy of a Christian, or a Christian minister.

But I cannot content myself with barely repelling the objection—I wish to inculcate what I regard as a positive and important duty. Is not every young man who has devoted himself to God for the service of the sanctuary, most solemnly bound to aim at making *the most* of his powers? —to aim at serving his Master as effectually and extensively *as he can?* Is he not chargeable with a culpable *neglect*, with a criminal *omission*, if he does not *occupy*, with *all* the talents which he has received? if he does *less good* than he might do? if by failing to make an attainment which he *might* make, he narrows the sphere of his usefulness, and becomes much less efficient than he *might be* in the service of his Lord? Let these inquiries be candidly considered, and it appears to me that conscience, so far from forbidding a young minister to pay any attention to those things which are calculated to render him an acceptable publick speaker, will urge him, and even compel him, to attend to them very seriously.

I would say, with as much emphasis as any one, let self-seeking and man-pleasing be carefully and conscientiously avoided, in *all* preparation for the pulpit; whether it be in *what* we are to say, or in the *manner* of saying it—and I see not but that the temptation to the one is as great as to the other. Let us by all means keep an eye as single as possible to the glory of God and the good of souls, in all that we do; but let not this hinder, let it rather powerfully stimulate, us, in our endeavours to be as useful, as the talents with which our divine Master has entrusted us will permit. To him we are to give account for them all; and I have no hesitation in giving it as my opinion, that the usefulness of a minister of the gospel in the pulpit, depends even *more*, on the *manner*, than on the *matter*, of the sermons which he delivers—supposing always that he delivers the truth. To what purpose, as to the benefit of others, has a man acquired a fund of knowledge, if he knows not how to communicate it? Or, which is pretty much the same thing, if he communicates it in such a manner that not one in ten will listen to it. You probably think me very much in earnest in this concern; and truly so I am: and I am so, because I think that young ministers in general, and you, my dear son, among the rest, are not *as much* in earnest about it as you all ought to be. Abhor—I repeat it—all seeking of popular applause; but do not, through fear of this, or from indolence, or from any other cause, forbear to aim at acquiring such a manner in your pulpit addresses, as will qualify you to do the *greatest good* of which you are capable. It is the very spirit of popish monkery, to seek personal mortification at the expense of publick usefulness. In the discharge of every duty, take care that your motives be pure; but never let the duty itself be neglected, because it may be externally performed from motives which are not pure. Good motives are, in their very nature, the strongest of all. Think often that every soul you are instrumental in winning to Christ, is of more worth than the material universe. Think, too, that every such soul will add to the splendour of your Redeemer's triumph; and will, also, be an additional jewel in your own crown of glory and rejoicing, in the day of the Lord Jesus. Think in this way of the importance of preaching the gospel most advantageously, and you will have the strongest as well as the purest motives, for employing your best endeavours to preach in such a manner as experience demonstrates is most commonly and extensively blessed.

God forbid, that any thing I say should be construed as if I supposed that any preaching whatever, even the most powerful and eloquent that was ever uttered, will bring a single soul to a saving union with Christ, unless it is attended with the special and efficacious application and influence of the spirit of grace. Age, my

son, has made me more *feelingly* sensible than I was in my youth, of a truth which I then believed—"that neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." But age and experience have also taught me, more *sensibly* than I had learned it forty years ago, that we are not *ordinarily* to look for the divine blessing, out of the way of the divine appointment. Now, it is the divine appointment and declaration, that "faith cometh by hearing, and hearing by the word of God." If therefore we cannot get men to hear the word of God—to hear it *preached* as well as *read*—we cannot ordinarily expect that they will believe to the saving of their souls. Hence the evident and unspeakable importance of using all the lawful means in our power, to bring men to hear the word, and to hear it with *attention* and *understanding*. Among these means, uniform experience shows unequivocally, that an interesting and agreeable manner of addressing them, is one of the most effectual. Although the carnal heart is set against the truths of the gospel, yet we do see that an interesting and agreeable speaker, will attract a crowd to hear those truths faithfully and pungently delivered; and that this very crowd will carefully avoid one who delivers the same truths in an awkward or slovenly manner. In the stated preaching of the gospel, by ministers who sustain the pastoral relation, effects, nearly the same, are witnessed. He whose manner is attractive, finds his place of worship filled with attentive hearers, who, from Sabbath to Sabbath, listen to him with pleasure, from the beginning to the end of the service: whereas he whose manner is uninviting, or unpleasant, has the mortification to see many empty seats. The young and inconsiderate especially often absent themselves; and many of those who are seldom absent in body, are often so in thought; they hear with a wandering mind, or a sleepy indifference. Even the truly pious part of hearers, under such preaching, are neither gratified nor edified, nearly as much as they would be, if their minister could give more *impression* to his excellent matter, by his manner of conveying it to their minds.

It is now time that I should remark, that you will altogether misapprehend the design of what I have been saying, if you suppose that I would recommend that all who preach the gospel should endeavour to become *accomplished orators.* Few can be so; and a man seldom appears more despicable, than when he apes a character which is not his own; or is constantly making abortive efforts, to do what he can plainly never accomplish. Neither is there any man in whom all this is so utterly unbecoming and offensive, as it is in a clergyman, whose whole character ought to be marked by humility, simplicity, and a freedom from all affectation. I verily believe, therefore, that if our young clergymen should generally aim at rendering themselves accomplished orators, it would produce a much worse effect than doing nothing at all. I have been told, by one who witnessed what he told, that the celebrated George Whitefield spoiled a good many clergymen in this country, by their vain and ridiculous attempts to speak and act as he did in the pulpit. No man will ever produce the highest effect of eloquence, unless he has been born to it—unless he possess powers, both of body and mind, which not one in ten thousand is actually found to possess. I will add, too, that when a man possesses these powers, he will exercise them, as it were instinctively; and probably, at first, without knowing that he can command them. Use and cultivation will certainly improve them; but he will manifest them before any thing has taken place that can properly be called cultivation. It is the same with these powers, as with those of poetry, painting, and musick.—Whitefield, it is said, was once asked—where and how he

had *learned* his action. The question was put by Fordyce of London, the author of Sermons to Young Men and Young Women, and who was then aiming at a stretch of eloquence entirely beyond his reach. Whitefield, says the anecdote, put by the reply with some civil answer, but afterwards remarked to a friend, that the question of Fordyce was a very foolish one, for that the man who needed to *learn* action, ought never to make any. This *dictum* of Whitefield, ought perhaps to be taken with a little allowance. *Gracefulness* of action may in some measure be learned. But he was perfectly right in the general import of what he said. A man whose feelings do not impel him to action, would better make none,—I mean none that is intended to indicate feeling. No action should be stronger than the feeling that prompts it. There is a graceful attitude of body, and gentle motion of the hand, that is suited to discourse which is entirely didactick. In this the late Dr. Witherspoon excelled, beyond any other man whom I ever heard speak; and more than this I never saw him attempt.

It has long been my opinion, that there are some men in the pulpit, of unquestionable piety, who would better never have been there. Nature had disqualified them to be *publick* teachers; and they ought to have endeavoured to promote the cause which they loved in some other way. There are, also, some theological students, whom I think it may be proper to license to preach, and perhaps to ordain to the work of the ministry, who would better never take a stated charge,—supposing it should be offered them. They may do great good in teaching, or presiding over, schools and academies, in which they may imbue the minds of their pupils with pious sentiments, at the most important period of life. They may also excel in private conversation, and in this field of usefulness do more good than some able preachers. They may also have an extensive influence in promoting enterprises of Christian benevolence, and in advocating evangelical truth, both in written and oral speech. Occasionally, too, they may find it proper to deliver a discourse from the pulpit. But for a pastoral charge they are not qualified; and if they should take it, the congregation would be likely to dwindle under their ministry, and the cause of religion to be, on the whole, rather disserved than advanced by their labours. Effects of this kind have, alas! been too often witnessed,—effects which could not, in all their extent, be attributed to hostility or indifference to the truth; but certainly were, in a considerable degree, to be ascribed to the unacceptable manner in which truth was communicated. I cannot enlarge on this point, but I must carefully guard against its abuse. Let no one be soon or easily discouraged in his efforts to get the better of those defects which disqualify him for publick speaking. Resolution, and persevering, uninterrupted effort, will certainly produce effects in this way, that once seemed impossible.—Of this there are many, and some very illustrious examples.

Having adverted to the two extremes, I now remark, that between them—between the greatest powers of natural eloquence, and that want of capacity for publick speaking which should keep a man from choosing a profession in which it must constantly be employed, the gradations are almost innumerable; and that it should be remembered, that it is in this middle region of talent, that powers the most generally, and steadily, and extensively useful, have ever been found. It ought to be an object of serious attention with every man who is looking forward to publick life, to make as just an estimate as he can of his talents, sensible that the danger is about equally great, of *underrating* and of *overrating* what, with diligence, prudence, and perseverance, he may effect. In regard to publick speaking (with an especial reference to the pulpit) there are two things which all, without exception, may and ought to do; and I think

they comprehend nearly the whole, which, in the way of direction, needs to be said on this subject. The first is—*To avoid manifest and palpable faults.* The second—*To aim at that* PROPRIETY OF MANNER *which all who have not insurmountable impediments of a natural kind may attain.*

Men who are capable of becoming the most powerful publick speakers may need, as really—I will not say as *much*—as others, to avoid manifest and palpable faults. It may even be indispensable to the full effect of their eloquence, that they should overcome some natural defects, and correct some peculiarly bad habits. You know that this was the case with the two most distinguished orators of antiquity, Demosthenes and Cicero. This then is the point to which I wish that you, and other young clergymen, would pay an especial and pointed attention. Endeavour, in every way that you can, to learn what are those errors, or defects, in addressing a publick audience which you may and can correct—In *voice;* as being too low, or too loud, or too monotonous—in *utterance;* as being too rapid, or too slow, or hesitating, or drawling—in *manner;* as being too bold, or as wanting in animation, or as approaching to rant and theatrical extravagance—in *articulation;* as wanting (for this is a great want) clearness, distinctness, and fulness—in *emphasis* and *cadence;* as defective, misplaced, and the voice falling so as to be inaudible at the close of sentences—in *attitude;* as in any respect awkward or ungain—in *various ill habits;* such as screwing the mouth, staring with the eyes, or preaching with them shut, or praying with them open, or using the hands and fingers in some improper and perhaps ludicrous manner.—I do not pretend to have given you here a complete enumeration of errors and defects. I think I have mentioned none which I have not witnessed for myself: and of what is called *orthoëpy,* or a right pronunciation of single words, I have said nothing; because Walker's Dictionary is now so commonly used by all scholars, that unless a man is determined to be erroneous or singular, he will pay a proper regard to that particular.

As to the second thing I have mentioned, as worthy of attention by all publick speakers—aiming at *propriety of manner*—what I had in view will be nearly accomplished, if the faults and errors that have been specified, shall be corrected or avoided. But I made propriety of manner a distinct particular, for the following reasons, which I think important. The first is, that it holds up, to almost all, an *attainable object.* I have sufficiently intimated that there are a few, who never can, or will be, even tolerable publick speakers. But I am fully persuaded, that there is not one clergyman in a hundred, who, if he had begun early, and given the due attention to this important matter, would have failed to render himself, at least an *acceptable* speaker. High excellence but few can reach; but to be *without offence,* is an attainment which nearly all may make; and to be *agreeable* and even *pleasing*—in various degrees no doubt—is, I am persuaded, within the compass of a large majority. Another reason why I would advise you to aim at propriety of manner, and at nothing or little else, is, that more young speakers who pay any attention to the subject at all, lose their object entirely, by *trying to do very well,* than by any other cause whatever. Therefore, beware of *trying to do very well.* Be entirely without anxiety on this point: be content with doing what you are about to do, *with propriety.* My third and last reason, for the advice I have given is, that if you really possess any natural powers of eloquence, they will, as I have hinted before, be manifested to the most advantage, if you do not endeavour to *display* them. Allow them to display *themselves;* as they certainly will, and to the best effect, unless you restrain them with design. It is best of all, when an eloquent speaker

does not even think whether he is eloquent or not, but is entirely engrossed with his subject. In the pulpit, indeed, a preacher, in all cases, ought to think as little of his manner as possible. He ought to form himself to *right habits*, before he goes there; and when there, to lose sight, as far as he can, of every thing but the truth he is to deliver; and to let all other anxieties be swallowed up, in a concern for the edification and salvation of his hearers. If he can pour his whole soul into all that he says, it will do more than any thing else, to make him speak well, and with a powerful effect.

With my earnest prayers that you may be useful, to the extent of the ability that God has given you, and that you may have many souls as the crown of your rejoicing in the day of the Lord Jesus, I bid you affectionately adieu. ——— ———

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

No. V.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, v. 7.

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"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

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"Insita sua bonitate commendatur lectio, quæ auctoris cogitandi, sentiendique modo, stylo, scopo; cæterisque—exegeticis, ut contextui, adjunctis, oppositis—sive historicis omnium convenientissima."
Griesbach, Proleg. Nov. Test. p. lix.

In a former number of this subject, (No. III.) I endeavoured to establish the following positions; that the Greek manuscripts to which Griesbach and his followers give the preference, are liable to very serious objections; inasmuch as they may all be traced to the Alexandrine source: and, that those classes of MSS. having been avowedly *corrected*, that is, as we think, *mutilated* by the hands of Eusebius, are greatly inferior, in point of integrity to those of the Byzantine class. And we admitted that we were willing that a decision be made on our verse from MSS. of the *genuine* Byzantine source. We said *genuine*, emphatically. For I have not been able to persuade myself that the Greek Vulgate, with all its superiority, in point of integrity, (and Nolan demonstrates that it cannot be impeached,) does *now* contain every item which existed in the ancient editions. It is admitted that *certain revisions* were made in the Greek Vulgate. The learned know that St. Epiphanius, (and he flourished at the time when the Greek Vulgate was restored,)—St. Epiphanius confesses that certain passages were omitted when that revision took place. If then, it is said, our verse is not found in this *revised* copy—I reply, that I am entitled to infer that our verse did not get justice done to it, for aught that I know: and most probably at the hands of even the orthodox. For it is a singular circumstance in the history of our verse, and almost without a parallel, that the expression in its close was, in very ancient times, viewed with about as much distrust and anxiety, by many of the orthodox, as it is viewed with doctrinal abhorrence by the modern sectaries. With a slight variation in the poet's intention, I may apply his famous line to its fate.

"Tros Rutulusque fuat—nullo discrimine habe*bunt*."

As we shall see when we come to give the quotations of the Fathers, the ancient foes of orthodoxy quoted this text to establish their ideas that the three persons of the Godhead were "one person," or "*thing*," as it is unguardedly rendered, even in two of the ancient French versions of the

Waldenses—"*et ces trois sont une chose.*" Hence the ancient fathers seemed very willing, I mean some of the second, third, and fourth century, to let the verse, which seemed to give them this handle, drop into oblivion.* And hence Eusebius actually dropt it from his fifty codices, which he published by the order of the Emperor Constantine.†

By the *genuine* MSS. of the Byzantine class, I beg leave to be understood, as meaning those which existed before the *revision*, above alluded to, took place. We shall show in its place, that we have good testimony, particularly that of the Western or Latin Church, that our verse was in their ancient MSS. and therefore, in justice, it ought to have been in *all* the editions of the Greek Vulgate. For, in my view of it, the case admits of proof, strong even to demonstration, that for two reasons, which I shall adduce in their place, the testimony of the Western Church is clearly to be preferred to that of the Greek Church, in this matter.

And here, Mr. Editor, let me pause a moment, to notice a thing which has often forced itself on my mind. Amid the doubts and difficulties with which the Biblical critick occasionally finds himself beset, the pious mind will distinctly perceive, and devoutly acknowledge, the hand of the Divine Preserver of the doctrinal purity and integrity of the sacred text. Copies of the Scriptures were multiplied to a great extent, over the face of the Churches, at the earliest periods. And when it happened that in one section, or nation, the carelessness of transcribers, or the malignant purposes of an enemy, or the cowardly jealousy of a friend, had committed an injury on the sacred text; an abundance of witnesses started up in other sections and nations, to correct, to restore, and to preserve the integrity of the whole.

Over the whole history of this, the eye of the scholar cannot but recognise the supervision of an invisible hand, mysteriously bending every design, and overruling every event, to the establishment of the perfect doctrinal integrity of the holy scriptures. It has excited the amazement of the man of letters; and it has called forth the admiration and gratitude of every pious critick. In the midst of his speculations he pauses; and with the ancient documents and evidences in his hand, he feels himself constrained to exclaim—It is thy hand O God!—sovereign of the church—the guardian of truth throughout all generations; who hast thus most faithfully given effect, in the irresistible movements of thy providence, to thine own words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city; and from the things which are written in this book"—"till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—In the monuments reared over the fields of antiquity—in the documents collected by the scholars of all ages and countries, I perceive bright and convincing proofs exhibited to every mind, that He who hath said it shall make it good. And from his unchangeableness, illustrated amidst all the changes of men and things, we gather a divine assurance that he will keep his word pure and entire, until the last trump shall tell the last hour of time!

In my last number, I offered you, Mr. Editor, the outline of circumstantial evidence, in behalf of the authenticity of our verse. The following I shall venture to call positive internal evidence.

First. The connexion of our verse with the apostle's argument exhibits

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* See Nolan's statements, (Inq. p. 93 and 545,) relative to St. Epiphanius, Chrysostom, and Cyril on this point.

† See our statements in No. III., in the Christian Advocate, for November, 1824, in confirmation of this.

an internal proof of its authenticity. —If we read the sixth verse in connexion with the eighth, as the copies of our opponents do, we shall perceive a repetition very unworthy of an inspired writer; and withal, such a want of energy, as strongly induces us to conclude that it never was so left by John. For instance; thus it stands in their copies: "The Spirit beareth witness, because the Spirit is truth: for there are three that bear record, the Spirit, and the water, and the blood, &c." Does not this reading make the apostle repeat the expression, "the Spirit beareth witness;" "the Spirit beareth record;" and that too, without any conceivable reason?

It is to be regretted, that many on the other side, take no notice of this consideration. Whether it be owing to the conviction that they cannot better the thing, I shall not pretend to say. But of this I am certain that one learned man, whom I claim for our side, has, by way of trying the force of a concession—or rather by showing his most amiable disposition in being very obliging to the other side—admitted that the whole passage may be deemed complete without our verse; and has rendered the causal particle ὁτι, "*thus.*"*

It is deemed enough to reply, that this does not help the matter, as any one may perceive by repeating the passage with this rendering of the particle ὁτι.

The learned Porson, who was as superior to the most of men as a Greek scholar and a *witty* writer, as he is inferior to many as a theologian; has tried to enervate this argument, and to show that there is no useless repetition, and at the same time to attack our verse in this manner—"If the *Spirit* that witnesses in the sixth verse, be the Holy Spirit, which I think cannot be doubted, *because the Spirit is truth*, why is the epithet" (holy,) "after being twice omitted, added in the seventh verse, to mark a distinction without a difference?" (Porson, Letter XII.)

* See C. Butler's Horæ Biblicæ, vol. i. p. 382. Lond. edit. of 1817.

To this I beg leave to reply; that it will seldom subserve a cause to build an argument on the peculiar phraseology of detached portions of an author. This may be strikingly illustrated in what is before us. In almost every page of the sacred volume the third person of the Most Blessed Trinity is made known by the names Spirit, and Holy Spirit, applied to him indiscriminately. In fact the inspired writers afford us no general rule, without exception by their own practice. The very opposite is the case. Compare Ephes. iv. 30, with 1 Thess. v. 19, and 1 Cor. vi. 19, with 1 Cor. iii. 16.—We can, indeed, perceive one particular distinction; and one that is carefully observed in general, if I mistake not, by the inspired writers of the New Testament: and it is in point to show the error of the learned man, in the above quotation. As the Father is a *spirit*, and as the Son is also a *spirit*, there is a necessity, and a beauty in applying to the third person some distinctive epithet, as for instance *holy*, (because he is the Sanctifier,) to distinguish him *when he is mentioned in the order of the three persons.* Hence we do find this so applied to him: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—"The grace of the Lord Jesus Christ; and the love of God; and the communion of the Holy Ghost, be with you all." Hence there is not only no foundation laid in the style of the holy scriptures, to support the learned man's remarks; but there is something positively hostile to it. And hence the phraseology of our text is precisely such as any other authentic verse would be.

Every exertion has been made by the writers on the other side, to account, in a plausible manner, for the actual existence of our verse. They seem generally to suppose that it was *a gloss on the eighth verse, by some well meaning but weak interpreter*, who was anxious to find the doctrine of the trinity in the earthly witnesses.

The seventh verse *cannot be a gloss on the eighth verse; and it never was.* In the first place; no man who is acquainted with the history of this mode of spiritualizing, will so far commit himself, as to affirm that this mode of interpreting was known in the Christian church, before the times of St. Augustine. It is a fact admitting the clearest historical proof, that that father *invented* that mode of interpreting. But we can produce genuine quotations of our text, some ages before that of Augustine.

Besides, our opponents conceive it to have been added originally on the margin, as a gloss on the eighth verse. And this supposition necessarily implies that, in their opinion, the orthodox must have made this gloss. Dr. Marsh, if I mistake not, and others, do not hesitate to assert this.

Now this appears to me to be a supposition made directly in the face of the numerous facts, spread out in that controversy which was carried on in those ages between the orthodox and the heretics. Our verse, as every scholar knows, was quoted by Cyprian and Tertullian.—But allowing, for a moment, that it was not quoted, it must be admitted that it was generally received, at any rate usually quoted, without contradiction, in the fourth and fifth centuries: for instance, by the bishops of the African church, in the presence of King Hunneric: by Phoebadius, and Eucherius. (See Nolan, p. 301.) Hence our verse, if a gloss on the eighth verse, must have been invented previous to this. That is, during the ages when the contest raged between the church, and her enemies, the Arians and Sabellians; relative to the person and supreme deity of Christ.

Now every scholar, I think, will admit, that if our verse had been thus expressed, "*The Father, and the Son, and the Holy Ghost,*" the utmost strength of argument would have lain against these heretics, and on the side of the doctrine of the church. But, on the other hand, by making it run thus: "The Father, the *Word*, and the Holy Ghost," the strength seemed to lie as decisively on the Arian and Sabellian side. Or to say the least, their interpretation of it, thus expressed, appeared to them unspeakably easier; and more plausible to their disciples. And many of the orthodox seemed also to think so; for they thought it helped their cause to quote the text thus, "The Father, and the *Son*, and the Holy Ghost."—But let it be carefully observed that our verse in all copies runs thus, "The Father, and the *Word*, and the Holy Ghost." On the supposition, then, that the orthodox did invent our verse; they must thus, even according to their own avowal, have invented a gloss, in terms much more favourable to the heretics, than to their own mode of explaining the verse.

In the second place: Our verse could not be a gloss originally on the eighth verse—for this reason, and I shall add no other.—The fathers since the days of Tertullian, and all scholars, so far as it can be discovered, determined that the word "εις, unus," when opposed to "εν, unum," always implied a person, as opposed to "substance:" or "thing," expressed by "εν." This criticism, I believe, originated with Tertullian. And we are certain that that most eminent Greek scholar, Porson, has applauded it.*

Now this canon being adopted, on the supposition that our verse, (seventh,) is a gloss or interpretation, originally formed on verse eighth, and placed on the margin; then this consequence must follow: The words in the seventh verse, or the gloss, "και οι τρεις εν εισι," "hi tres unum sunt," when applied to the eighth verse as its explanation, *will make the spirit, and the water, and the blood,* "εν" *one thing, one substance with the spirit!* Thus, the orthodox, according to the gentlemen on the other side, must have written so absurdly, I should say, so impiously, that

* See Porson's Letters, p. 240, and Nolan, p. 277.

they could have easily been convicted of blasphemy! There are no alternatives in this conclusion. Either the orthodox never wrote this verse as a gloss, or they wrote *blasphemy.* Either no scholar wrote this as a gloss—or he wrote *absurdity and nonsense!*

"I must question the seriousness of any man," says Nolan, (Inq. p. 301, note,) "who will persist in declaring, that he believes the latter verse, which is directly in favour of the hereticks' notions, and in opposition to the authority of Tertullian and Cyprian, could have been invented by any *member* of the African church: or that any authority could have gained it admission, in this form, into the received text of that church, but that which it derived from the implicit conviction of its members, that it was written by St. John the Evangelist."

We strengthen our argument taken from internal evidence, by taking into view the particular design of John in this Epistle.—In his days two dangerous sects were busily spreading the poison of their heresy—the Cerinthians, and the Nicolaitans. Their errors may be reduced to these two fundamental points. They denied *that Christ was the Son of God;* they denied that *he was come in the flesh.* Unbroken tradition declares that John wrote his gospel and his epistles, to counteract this heresy.* And there is abundant internal proof in his gospel and first epistle, that such was his main design. He asserts his supreme Deity in the beginning of his gospel: and shows that Christ is *come in the flesh.* He exhibits very fully, the testimony of the *three heavenly witnesses* to these points: we have quoted these already (in number 1st,): and in his first epistle, I think it is plain that he is recapitulating what he had said more fully in his gospel. —The hereticks professed to believe in a *trinity:* but they held it in an erroneous sense. To reform this abuse, and to give the church a correct idea, he declares the true doctrine of the Most Holy Trinity. He distinguishes the *persons* by masculine terms; "οι τρεις;" and the one Deity "το θειον," by a neuter term "το εν."—These hereticks had denied that Christ is the Son of God, in a sense which made him the Father's equal. John brings the testimony of the heavenly witnesses to this. *For where is the earthly testimony that could establish this? And it could not be established in the church without testimony from witnesses.*—The hereticks denied that Christ is come in the flesh. This was a point which came fairly within the range of earthly witnesses. He does bring the testimony of the earthly witnesses, and records it in the context. "*He came by water and by blood.*" "*There are three that bear witness in earth, the Spirit,*" by his miraculous gifts, "*and the water*" of holy baptism, "*and the blood,*" symbolically set forth in the Holy Supper: and by which, as witnesses, a continuous testimony is set forth in the church to our Lord Jesus Christ as our mediator; and to his accomplished work of atonement.

"Now," as an able writer observes,* "this appeal to the witnesses is as obvious, as the argument from it is decisive: those who abjured the *divinity* of our Lord, being as naturally confuted by the *heavenly witnesses;* as those who denied his *humanity* by the testimony of the *earthly.* Viewed with reference to these considerations, the apostle's argument is as full and obvious, as it is clear and decisive; while it is illustrated by the circumstances under which his epistle was written. But let us suppose the seventh verse suppressed, and he not only neglects the advantage, which was to be derived from the concession of his opponents, while he sums up "*the witness of men;*" but the very end of his epistle is frustrated; as the main propo-

* Irenius, Advers. Hæres. b. lii. cap. xi. Nolan, p. 264, &c.

* Nolan, Inq. p. 277.

sition is thus left unestablished, that "*Jesus is the Son of God!*"

Now let us add to this, what to me appears strong and decisive, the sentiment of the apostle expressed in the 9th verse. "*If we receive the witness of men, the witness of God is greater: For this is the witness of God which he has testified of his Son.*" In verse 8th, we have the witnesses on earth—the witness of men displaying the extraordinary gifts of the Holy Spirit; and also dispensing in the church, the solemn ordinances of baptism and the Lord's Supper: and thereby giving solemn and effective testimony to our Lord's incarnation and mediation. But on the supposition that verse 7th were omitted, where, I pray you, is the witness of God, so emphatically alluded to in the context, "*For this is the witness of God?*" Where—I ask our opponents—where is the testimony of God, if our verse be an interpolation? Here something is evidently pointed to, as an immediate antecedent. It is not the testimony of man given by miraculous gifts, and by dispensing of the sacraments. No! He notices this, it is true. But it is something else that is so emphatically alluded to here; "This is the testimony of God." This sentence of the apostle is complete.—He does *not* proceed to give *some testimony of God;* as if that which he alluded to were not already here. On the contrary, the seventh verse being taken in, the whole paragraph becomes natural, consistent and complete. "*There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, the water, and the blood; and these three agree in one. If we receive the testimony of men,*" (*as exhibited in verse* 8*th,*) "*the testimony of God,*" (*as expressed in verse* 7*th,*) "*is greater. For this is the testimony of God.*" But if "*this testimony*" be not that which our verse records, ("*the Father, the Word, and the Holy Ghost, bear record in heaven,*") then the inspired writer says, "this is the testimony of God"—when there is *no testimony of God here stated:* and he here calls our solemn attention, and here points us to something, which, on our opponents' supposition, *he has not set down before us!* Besides, as we have already remarked, and ought to repeat again, *one main end of the epistle would be frustrated, as the chief proposition is left unestablished;* viz. "*that Jesus Christ is the Son of God:*"—a mystery of pure revelation: and which, of course, could be certified only by heavenly witnesses: and which is certified by the heavenly witnesses, in John's Gospel—of which this epistle has been, by every body, considered as an abstract.

Hence we are led to one of two conclusions. 1st, either the reading of the MSS. and of Griesbach's "corrected text," which leave out our verse, is NOT THE CORRECT READING: or, 2d, "*there is a palpable oversight in the texture of the sense, in this passage of the inspired Apostle!*"

Second. An argument of importance is drawn from the grammatical construction of the whole sentence in which our text lies.—The rule laid down by all criticks, and acceded to by our opponents, may be usefully recited here. "Palpable oversights in the texture of the sense, and gross solecisms in the grammatical structure, cannot be ascribed to the inspired writers. If, of two readings, one be exposed to such objections, there is but the alternative, that the other must be authentick." We have, I trust, disposed of the *first* part of this rule. We have to try our verse by the *second.*

Now the preceding and following context to our verse is supported by all the readings: and it is admitted by the gentlemen on the other side, that the sixth and the eighth verses are authentick. There are two readings proposed with respect to the intervening part. We read "Οτι τρεις" κ. τ. ἑ. "For there are three," &c. Our opponents leave out this whole verse, and "τη γη," "*in the earth*" from the 8th verse.

This reading, in our view of the subject, makes the apostle guilty not only of a palpable oversight in the texture of the sense, as I presume we have just seen; but of a gross solecism in the grammatical structure.

I shall not avail myself at present of Middleton's learned and ingenious remarks on the use of the article "τὸ" as attached to "ἐν," in the 8th verse, and necessarily implying the existence of the corresponding expression in our 7th verse. I beg leave to offer simply one remark. His learned antagonists have shown successfully that he has advanced something fanciful; and something not uniformly supported by classical usage. But I do humbly presume, after close inspection, that there is something in the main argument of Dr. Middleton, which is by no means at all refuted. But our argument, I rather think, rises above the necessity of this *minute* criticism, as some deem it.

On the supposition that our text is left out, the whole sentence will read thus, as in the "*corrected text*" of Griesbach: "'Οτι τρεις εἰσιν οἱ μαρτυρουντες, το πνευμα, και το ὑδωρ, και το 'αιμα: και 'οι τρεις 'εις το 'εν 'εισιν."

On what known grammatical principle can this construction be explained or defended? All the terms for "*the Spirit*," "*the water*," and "*the blood*," "το πνευμα, το 'υδωρ, το 'αιμα," are of the neuter gender. Yet the inspired writer makes them agree with five masculine adjuncts. He says—"τρεις 'εισιν οἱ μαρτυρουντες: και 'οι τρεις."

The criticks of the German school, it is true, though they do not venture to contravene the text quoted above, do nevertheless permit themselves to use unjustifiable liberties with the sacred style; particularly with that of John. And I am not quite sure that Griesbach can wash his hands of this sin.

But we may fearlessly say that no scholar *can* impeach the grammar of an inspired writer: or *can* convict him of a gross solecism. *A priori*, the thing is impossible. It is enough to say that the Holy Spirit was with him. He who gave the *gift of tongues*, would not give it in imperfection: far less with the drawback of palpable blemishes; still less would he bestow a gift involving false grammar, and absurdities which would expose to the ridicule of men his venerable apostles, employed in discoursing on the most grave subjects. Such an idea involves the purest absurdity —if not something even more than absurdity. The apostles did speak—they did write *as they were moved by the Holy Ghost*. Be our plain answer this.

But if our opponents choose to decide in this matter by a dictate *ex cathedra*—if they prefer the decision of a council of scholars—we are most willing. We too have our scholars. Without deducting the least item from the well earned and glorious laurels of the very learned Griesbach, and Michaelis, and Marsh, and Porson—we can name, on our side, men to whom we gravely say, they, on the opposite side, can select no equal from their ranks. We have—(to pass by a multitude)—we have Matthæi, Ernesti, and archbishop Eugenius—the first of Greek scholars. The fact is, we are indebted to the last mentioned Greek scholar, (Greek was as familiar as his mother tongue to him, who translated the Georgics into classick Greek.)—We are indebted to this Eugenius for the first detection of this anomaly of our opponents' *false Greek*. He thus expresses himself in a letter to Matthæi—Speaking of our opponents' proposed reading, by leaving out our verse, he says: "Haud planè consisteret:" &c. "It is by no means consistent; it involves an evident outrage to diction, and a most manifest solecism"—"solecismum patentissimum." He next notices the proof of this, the union of neuters with numerous masculines; and then gives what would be pure Greek and natural diction, had there been no verse pre-

ceding it, to cause this form of Greek, by the figure attraction.*

But on the supposition that our verse is inserted into the sentence, it does appear to me, that the main difficulty vanishes; and that we have an easy way, and classical authority, to aid us in removing the obstacle from the apparent anomaly in the 8th.—I say *apparent*, on the supposition that our verse forms a member of the entire sentence.

For in the disputed verse, two of the terms, "'ο Πατηρ, και 'ο Δογος," "The Father and the Son," are masculine. And the apostle is evidently speaking of persons: and even in respect to the third term, "το πνευμα," it is a curious fact, that John in his gospel, when speaking of the Spirit says—"ελθη 'εκεινος το Πνευμα." (See ch. xv. 26. and xvi. 13.) Hence the apostle uses the proper adjectives. They are all masculine. And thence when he is about to express the earthly witnesses in the next verse, "it cannot be difficult to conceive," as an eminent scholar has remarked, "that the sacred writer might carry on the same expression, or the same adjuncts, to the 8th verse. And the correspondence in number of witnesses, and the similarity of their design in bearing witness to the truth of Christ, may tend to confirm this sentiment." (See Horne's Introd. p. 456, vol. iv.) This form of style is caused by the figure *attraction*. It is familiar to the classick scholar. Even in the elementary books used to aid the pupil in constructing Greek, the rule of Nelson, and his numerous quotations from classick pages, make it familiar to the younger students. But let it be specially noted, that this figure attraction *necessarily implies something preceding which does attract.* Take away the preceding sentence or term, and you take away even the possibility of the figure attraction. To use the figure attraction, and to reject and cast out entirely what goes before and does *attract*, is to violate the first principle of Greek syntax in this matter. It is to offer outrage to the genius of Greek. It is to construct such false Greek, as would have been spurned at contemptuously by every classick writer, sacred and profane.

Now apply this principle to our present purpose. Here, in the 8th verse, we have masculine adjuncts to neuter terms. Either this is falsely constructed Greek, and such as is utterly unknown on the classick pages; or it is the usual and well known example of the *figure attraction.* As it was written by John, and supported by all readings of the MSS. it must, of course, be classick Greek; and is also, of course, an example of the *figure attraction.* But the *figure attraction*, of necessity, implies that there is something *going before which can, and does, attract.* But on supposition that our verse is taken away, then all the masculine terms; all *the attracting causes*, are totally removed. Our verse being left out, there is nothing left—not even the vestige of a cause—not the slightest reason existing to authorize the *figure attraction* in the 8th verse. Had there been no witness mentioned before the 8th verse—had there been no particular phrase preceding—had there been no masculine adjuncts to cause the inspired writer to put, by *attraction*, the adjuncts of his neuter terms into the masculine gender; he could not have used this figure by any known grammatical principle: he would—as the most learned Greek scholar, Archbishop Eugenius, has observed—have written, in pure Greek, thus—"τρια 'εισι μαρτυρουντα—και τα τρια 'εις το 'εν 'εισι."* Hence we are entitled to conclude, that the reading of Griesbach, and of those

* Quoted from Matthæi Greek Test. vol. 9, Introd. and Nolan's Inq. p. 257, note.

* See examples of the figure attraction, in John xiv. 26. xv. 26. and xvi. 13, contrasted with verse 7, &c. I beg leave to refer the reader, for the full explanation and examples of this figure, to the Port Royal Greek Gram. b. vii. ch. i., and Nolan's Inq. p. 565, note; where he answers objections on this point.

that follow him—inasmuch as it does thus *make the inspired writer guilty of a gross solecism in Greek—cannot be the correct reading. Hence our verse has been, and ever ought to be, a part of the genuine text.*

Griesbach has laid down a rule to determine between two readings. It is an admirable rule: I beg our learned opponents' attention to it. See Proleg. p. lix. vol. i. of his Greek Test. By this rule, which is the motto at the head of this paper, I have anxiously guided myself in the preceding argument. And it has conducted us to a conclusion perfectly the reverse of that of the German school. The reader must determine for himself which of the arguments, thus professed to be built on the same basis, leads to the legitimate conclusion.

The following remarks of the learned Nolan (pp. 259—261), I find so much to my purpose, that I gladly avail myself of his aid: and the reader will be pleased with the extract from such a masterly writer.—"In 1 John, v. 7. the manifest rent in the *corrected text*" of Griesbach, "which appears from the solecism in the language, is filled up in the received text: and ὁ Πατερ και ὁ Λογος, being inserted, the masculine adjectives τρεις οἱ μαρτυρουντες, are ascribed to suitable substantives: and by the figure attraction, which is so prevalent in Greek, every objection is removed to the structure of the context. Nor is there, thus, a necessary emendation made in the apostle's language alone, but in his meaning. St. John is here expressly summing up the divine and human testimony; "the witness of God and of man"—verse 9. And he has elsewhere formally enumerated the heavenly witnesses, as they occur in the disputed passage. In his gospel he thus explicitly declares—*I am one that bear witness of myself.* And—*the Father that sent me beareth witness of me.* And—*when the Comforter is come, even the Spirit of truth, he shall testify of me.* And yet in his epistle, where he is expressly summing up the testimony in favour of Jesus, we are given to understand that he passes, at least, two of these heavenly witnesses by, to insist on three earthly: which have brought the suppressed witnesses to the remembrance of almost every other person who has read the passage, for the last sixteen centuries! Nay, more—he omits them in such a manner as to create a gross solecism in his language, which is ultimately removed by the accidental insertion, as we are taught, of those witnesses, from a note in his margin. Nor is this all; but this solecism is corrected, and the *oversight* of the apostle remedied, by the accidental insertion of the disputed passage from the margin of a *translation:* the sense of which, we are told, it embarrasses, while it contributes nothing to mend the grammatical structure!* Of all the omissions which have been mentioned respecting this verse, I call upon the impugners of its authenticity to specify *one*, half so extraordinary as the present! Of all the improbabilities which the controversy respecting it has assumed as true; I challenge the upholders of the corrected text, to name *one*, which is not admissible as truth, when set in competition with so flagrant an improbability as the last! Yet on the assumption of this extravagant improbability, as matter of fact, must every attack on the authenticity of this verse, be built as its foundation!"

I am, Mr. Editor,

With affectionate respect,

Yours truly,

W. C. Brownlee.

Basking Ridge, Jan. 19, 1825.

* "Though the reading of the Greek Vulgate, τρεις εἰσιν οἱ μαρτυροῦντες, το Πνευμα και το ὑδωρ, και το αἱμα, is not to be tolerated: yet the reading of the Latin Vulgate (from whence it is asserted that 1 John v. 7, has crept into the Greek text), is grammatically correct—"*tres* sunt *qui* testimonium dant *spiritus, aqua, et sanguis.*" [Yet, our opponents say, the *false Greek* crept in out of this *grammatically correct Latin translation!*]

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

Gibraltar, January 6th, 1824.

My dear Friend,—I have little to add to the details contained in my last letter, on the subject of our voyage here. Nothing further of importance took place. Much contrary wind, with some hard blows, protracted our arrival until the last day of the year, when in the dusk of the evening we let go our anchors in the spacious bay that spreads its bosom before this place.

If setting off on a distant voyage be a matter of much interest, that of arriving at the destined port, the perils and privations of a boisterous passage being over, is little less so. I shall never forget the sensation of joy that thrilled through my bosom, (in which I was certainly not alone) when the second mate announced from the topmast, where he had been stationed on the lookout for almost 12 hours, the sight of land. Every eye was strained to see it too; and all was joy and congratulation, as soon as it was ascertained to be no deception, but the very promontory of Cape St. Vincent on the Spanish coast—which decided our captain's reckoning to be correct. When thankfulness, heartfelt thankfulness to the bountiful Giver of all good, mingles with the joy that danger escaped and ardent wishes gratified always excite, it doubles the enjoyment. I wish I could say this from assured experience. But I am sure it must be so: and hence in all circumstances, the real Christian, when he is *himself*, has unspeakably the advantage. In the hour of danger, he has a protection, known only to himself, in which he confides: and in the hour of success, the feelings of a grateful heart double his joy. Yes, *then* there is happiness, when in the reception of great favours, the *heart* says, "Bless the Lord, O my soul, and forget not all his benefits."

Early next morning after our arrival, we were on deck, to look around us; and surely my eyes never opened upon a prospect, to me more interesting. For the first time in my life, I had a view of the old world, exhibiting an appearance very unlike all I have ever seen in America. On the one side is to be seen the continent of Spain, naked, mountainous, and rugged, entirely destitute of the woods and fences of my own country. Two towns, Algesiras and Sanroque, appear at no great distance, neither of them respectable. Few habitations, and those mean and shabby, are scattered over the hills and valleys that surround the bay. On the other side are seen the rock and town of Gibraltar, each a unique in the works of nature and art. Conceive a flat and sandy shore extending for some distance back from the sea, and just at the water's edge an immense rock, whose base is about three quarters of a mile broad, rising almost perpendicular to the height of thirteen or fourteen hundred feet, projecting into the sea, for the distance of between two and three miles, and terminating in the same abrupt manner that it commences. This is the rock of Gibraltar. Its projection is not at a right angle to the gut, as it is called, which separates Spain from Africa: but rather parallel with the shore, and the water flowing up between the rock and the coast of Spain, forms the bay, about five miles wide, in which we were anchored. The side of the rock next the bay is sloping, but very steep. At the foot of this slope, stands the town of Gibraltar—its streets running parallel with the water, and rising one above another, on the steep face of the rock. Around its upper suburbs, are scattered little huts, like crows' nests, so high up on the face of the rock, that you would suppose the inhabitants must have wings to mount up to them. What under the sun—I was disposed at first to inquire—could have induced human beings, to reject the fine level edging, which this bay every where else exhibits, and in preference to locate their habitations

on the steep surface of this barren rock? Surely the procedure, thought I, is an impeachment of their rationality. But when you look to the immense ramparts, running in zigzag direction along the water's edge; rising so high as nearly to hide altogether, the first streets of the town, their tops bristling with cannon that point in every direction; the secret is unriddled. Ferocious man, like the tiger of the desert, seeks a den, whence he can rush with advantage on all that come within his reach, and to which he can retire in safety, to devour the flesh and gnaw the bones of the prey he has taken. Verily, had that divine law maintained its ascendency over the human heart; "Thou shalt love thy neighbour as thyself," a town so located, and so fortified, as is Gibraltar, would never have been thought of on the face of our globe.

Early in the morning, we were visited by a health officer, in a small boat, who, keeping at some distance, made a number of inquiries concerning the port from which we came, the health of the ship &c. &c. And finished by informing us, that we must undergo a quarantine of seven days. Oh! what a damper to our joy was this—to me especially, who had experienced no improvement in my health from the voyage, but rather the reverse. My organs of digestion were never weaker, than during the passage. The operation of sea sickness, appeared to have no other effect than to increase their debility. I felt a general weakness, and kind of stiffness over my system, that made it matter of some effort to mount the cabin stairs. This, with the irksomeness and privations of confinement, during a winter's passage across the Atlantic, rendered me more anxious than comports with Christian resignation, to be once more on shore. You will readily perceive that to a being so circumstanced, whose patience was always short of his necessities, the delay of yet seven days, before he was to be released from his imprisonment, would be felt as a trial—and so I did feel it. But the remedy is always at hand, for every disaster, if we could only make use of it—"Thy will be done." *He* who directs the planets in their orbits, and causes "the sun to know his going down;" directs the smallest disappointments that befall us, and is alike wise and good to those who trust him, in the last as in the first.

We were shortly after visited by several boats, belonging to some Americans, established here as commission merchants: and how welcome were the greetings of countrymen in a land of strangers. Their inquiries, if they could be of any assistance to us, and tenders of service in a manner so frank and kind, were well calculated to soothe our minds, under the pressing disappointment recently sustained, in being excluded from going immediately on shore. As we were in quarantine, they could not come on board to welcome us by a friendly shake of the hand: and any letters of which we were the bearers, were received in long iron tongs, and dipped in the salt water, before they were touched, to destroy any contagion that might be cleaving to them —such are the regulations of quarantine.

The morning was most beautiful, and the atmosphere quite pleasant, like a morning in May. We lay on the smooth surface of the bay, looking with no small curiosity, at the strange objects which every where surrounded us. Early in the forenoon, our captain returned in his boat, from a visit to the health office, and announced the joyful intelligence, that the governor had just issued orders to do away quarantine on all vessels from the United States. Such is the course of events in this world of change, where occurrences of prosperity and adversity the most unexpected, press upon each other. We are lifted up, it would seem, only to be cast down again, and cast down that we may be again lifted up. Lifted up indeed

we were, at this last good news. In a very short time we were dressed, and in the long boat, pulling for the shore; anxious to see the interior of a place, whose outside was so romantick. And certainly our expectations of novelty, were not disappointed. We passed through the fortifications, gate after gate, connected by narrow defiles, guarded at every turn, by soldiers in full uniform, with fixed bayonets. On arriving at the last massy gate, which opened immediately into the town, an officer demanded our names; and furnished each of us with a card, granting permission to enjoy the liberty of the place for thirty days, under the guarantee of an American gentleman, resident here, who unsolicited, had voluntarily become sponsor for our good behaviour—such are the existing regulations. Every stranger on his admittance, must enter bail for his good conduct, while he remains. But notwithstanding all these restrictions to keep them out, I have been told there are few places, into which more villains of every description find ways and means to gain admission. There is one main street of competent width, running along the foot of the rock, into which the chief business of the place is crowded. And crowded it was, as we passed up it, with a motley mixture, such as my eyes never saw before. Carts, drays, mules, asses, and men, laden with merchandise, and marketing—Turks, and Jews, and Greeks, and Moors, and Spaniards, and English, dressed in their various costumes, and vociferating in their different dialects. All was bustle and hubbub. To see and hear which made friend P—— and myself, as we passed along, leaning on each other's arm for mutual support, to forget every thing else in our astonishment—even our own debility.

We have taken up our residence at the Crown and Anchor hotel, which is reckoned the best in the place, and is generally frequented by the Americans. It is kept by an Irishman, married to a Spaniard; and does not differ greatly from good inns in Philadelphia, or New York; except in being less neat and comfortable in its accommodations, and much more extravagant in its charges. Our living, notwithstanding we consult economy, to all the extent that comfort allows, will cost us about fourteen dollars per week. The chief supply of the market is from Spain; and that country, at least all of it that is within reach of this place, is in too wretched a state, to afford any thing but at exorbitant prices.

After being thus fixed in a home—a home, one of the most gratifying considerations regarding which is, that it is to be but temporary—my next concern was to make some acquaintances and friends: and in this I have not been without some success; for which I am greatly indebted to a few letters of introduction. Certainly I have much cause of gratitude to the Giver of all good, "who has the hearts of all men in his hand," for the kind attention he has disposed some individuals to show me. Mr. A——, an English gentleman, and one who I have reason to believe thinks very little on the subject of religion, allows me the use of his horse, whenever I choose to ride out. This to me, who need exercise so much after the confinement of the ship, and to whom exercise was always so salutary, I count a singular favour. There are very few horses in Gibraltar, and one can be had on hire, only at an extravagant price.

The weather since I have been here, has been a good deal wet, with much of what we call in the United States *a raw* feeling. Frost is scarcely ever known; but through the winter, there is much rain, sometimes attended with tremendous thunder; and at other times with much high and cold winds, which compel invalids to keep the house, and render fire quite necessary. Since I have been here, there have been some days of quite warm sunshine, producing a temperature like the month of May with you. Except the trees, which have hardly yet begun to show their leaves, vege-

tation is quite as far advanced in the gardens, as is common in the second week of May, in Pennsylvania. It has been indeed to me an astonishing transition, to find myself within a month, transported from the frozen desolations of December, to all the bloom and luxuriance of advanced spring. And certainly nothing I have ever seen in my own country, belonging to gardening, is to be compared in point of extent, variety, and beauty, taken altogether, to what is exhibited at this moment, the sixth of January, on this admirable rock, where nature and art seem to vie with each other in the production of wonders. The town of Gibraltar stands on the north extremity of the rock, next to Spain; covering a little more than half a mile—I speak by guess. On the south end of the rock there is also some town. The intermediate part along the shore, is a publick walk, called the *Alameda*, along side of which is a flower garden, extending a considerable distance up the slope of the rock. It is here that art has produced a scene, which looks like enchantment. The projecting stones have been removed, and where soil was wanting, it has been carried on with vast labour. Serpentine walks of great extent, thickets of shrubbery, beds of flowers, arbours with hedge-rows of geranium, luxuriant in the highest degree, and now in full bloom, render the spot equal almost to all I can conceive of ancient paradise—trees and fruit excepted. Here I have wandered for hours, and in spite of feeble health, dejected spirits, and a heart habitually hankering after home, I have had enjoyment. I have been forcibly reminded of man's primeval state. I have reflected, if man, fallen man, has been able to convert a spot doubly cursed, a barren rock, into such a garden of sweets; what must have been the garden which God himself planted, enriched with fruit, as well as decorated with flowers: and what must have been the enjoyment of innocent man, wandering through its walks, contemplating its beauties, while regaled with its odours, calling it all his own, and enjoying a peace and serenity within, that was in perfect accord with the harmony and beauty around him. Alas! what a loss have we sustained. What a world would have been *ours*, if sin and death had never entered it! I think I never felt upon my heart, so strongly, the weight of this reflection before. But if we are the children of the *Second Adam* by faith, we have been cast down that we might be lifted up indeed. I now enjoy the little paradise in miniature, to which I have access here, with a double relish, from having been so lately translated to it, from the bleak wintry regions of my own country. Then, what is *their* enjoyment, who, from the more than wintry desolation into which sin and death have converted this globe, pass into the paradise of God above, there to see, and enjoy, what "eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive." What a hope! who that has it, would exchange it for all that this world can proffer? Let *us*, my friend, cherish it, and seek more and more "to purify ourselves as the object of it is pure." To myself, I feel that it is peculiarly necessary—while wandering a stranger, far, very far, from all of this world that my heart holds most dear, and not knowing whether I shall be ever restored to the objects of my tenderest affections. But if I and mine meet in God's paradise on high, this will ten thousand fold compensate our separation—God of his infinite mercy grant it. The certainty that this aspiration, when it shall meet your eye, will be reciprocated from your heart, not only from feelings of piety, but also of friendship, is felt at this moment as a cordial to the heart of,

ever Yours, &c.

HINTS ADDRESSED TO THE WIFE OF A CLERGYMAN.

(*Concluded from p.* 19.)

A divinely inspired apostle has enjoined it on us as a duty, to be "*keepers at home.*" We may not at first view realize how very convenient and becoming this practice is, nor shall we without long experience fully appreciate its worth. This virtue, like that of charity, hideth a multitude of sins. Our imperfections are hidden in a measure from the censorious world, and if only seen by our connexions, are, for their own sake, buried in oblivion. A person's conduct may be correct in every particular, except in not withdrawing his foot from his neighbour's house, yet, on this account alone, "every one may grow weary of him and so hate him."

Some degree of intercourse with our friends is proper and almost necessary; but it admits of a question, whether too much is not worse than none: for is it not the greater evil that our own families are deserted, and the business and retirements of our friends interrupted? This is often indeed the case, when the mistress of the family is not a "keeper at home."

It is a most important office which we fill who have the charge of a family, and which requires not only close application, but all the energies of our nature, to execute it faithfully. If the time which some spend in visiting were devoted to the purpose of making improvement at home, the comforts of the family would be greatly increased, and their friends saved many unwelcome intrusions, and many broken arrangements. The close application of a mother might compensate for many deficiencies in fortune, for certainly *neatness*, good *taste*, and *industry*, adorn a habitation, more than riches can do without these. The husband should ever find one friend ready to welcome him at a pleasant abode, nor be induced to spend the social hour of relaxation from study or business at the more comfortable fireside of a neighbour. It will also secure her children from contracting a taste for wandering, as domestick scenes may be made by far the most endearing; and through life the family may reap the advantage of her attention. Her own influence will be greatly extended, and no opportunities be given to form dangerous intimacies, the effects of which may be irreparable, on the minds and morals of the young. The stranger will become a welcome guest at the hospitable mansion; for she can well afford to be hospitable who manages her house with discretion: nor will pride forbid his admission, lest the manifest neglect, conspicuous throughout the comfortless habitation, should bring disgrace on herself, and be the occasion of pain to her guest.

In the absence of the mistress, every thing is generally worse than motionless—all is retrograde. The servants and children find a holiday, in which to invent plans of mischief or amusement which otherwise had not entered their minds; even the lives of the little charge are often in imminent jeopardy, from the carelessness of the larger ones,—exposed to the dangers of the fire, the water, and the unwary passenger. It may be asked what scenes of pleasure a mother can find abroad, equal to those of her own fireside, if her duties there have been properly discharged. Surely in another circle she cannot be more welcome or more useful, if, while establishing her parental authority, she has happily succeeded in gaining the affections of her children and in securing their respect.

If we visit much we incur the obligation of receiving many visits. Some perhaps may not think it exceeds the bounds of propriety to go out three times in a week; if these visits are all returned, the six days are occupied. Doubtless the seventh is not prepared for, and what share is there left to devote to domestick employments?

It has with truth been remarked, that where there is much visiting,

there is often much circulating slander and much contention. And if we escape the odious character of slanderer or tale-bearer, still we are not secure from the danger of much *vain discourse:* and to the conscientious Christian, how frequently has a night of bitter repentance succeeded an afternoon visit? The charming portrait of the female character drawn by the inspired pen of the wise man, has its scene in her own domestick round: not one view of her is taken elsewhere.* It is in consequence of her diligence, that "her husband is known in the gates, when he sitteth among the elders of the land. Her children arise up and call her blessed, her husband also, and he praiseth her."

There is nevertheless a medium. If we never see our friends they will become strangers, and the bonds of Christian affection will be much weakened; we should also be in danger of becoming singular and morose in our habits and manners, contracted and worldly-minded in our dispositions. It is a Christian duty perhaps, occasionally to pay and receive a friendly visit. A visit also to the house of mourning should by no means be neglected; it may be profitable to ourselves and consoling to the afflicted. And when these duties are to be performed, let us not go in our own strength, but first retire to the closet, and devoutly seek the assistance of God and his protection from vain conversation, which may wound both our profession and conscience.

That a minister's family enjoys his instructions at home, is no reason why they should not attend them in publick. The fruit of their instructions should be diligence in every good work; and surely attendance on the worship of God, is one of the first of Christian duties. Their places at the house of worship should never, by the assembled congregation, be seen vacant; and her duty is illy discharged who leaves those at home, who may profane the sabbath without restraint: for such immorality, she must in great measure be accountable.

She greatly descends from the dignity of her character, who gives place to mirth and to levity of mind and manners. If any one may be cheerful, it is the Christian. Cheerfulness and serenity are becoming, but levity and intemperate mirth degrading. In our happiest hours and highest spiritual enjoyment, loud laughter and noisy mirth are far from us. Let the giddy, the vain and the weak, thus express their highest enjoyment. Let *our* happiness flow like the passing of a deep river, still, placid, and solemn. The impulse of the animal passions is like the noisy, shallow, inconstant torrent. How many impelled on by this treacherous current, are broken on hidden rocks and lost forever!

Many of our sex render themselves wicked, dangerous and contemptible, by the indulgence of *prejudice* or *envy*. And often has it been charged on a minister, that his congregation has suffered in consequence of this, from an improper influence exercised by his wife, over his own views and judgment: and how much such a suspicion, when it has but a slight foundation, has prevented his usefulness even in the pulpit, is hard to say.—Let it no longer be said that "because we have not the advantage of reason or education, in an equal degree with the other sex, we must be more indulged in our weaknesses." We may not ask any indulgence for sin. The grace of God is sufficient for the weakest of our number. Let us in the strength of this "watch and pray" against the *growth*, and *endeavour* to subdue all evil habits. Many Christians indeed go mourning all their days, unable to eradicate early habits, or entirely to overcome violent passions. Our heavenly Father, however, will, for his covenant's sake, keep his own children—the purchase of our Redeemer. But those evil roots of bitterness, which spring up from the native seeds of depravity, strengthened by unrestrained indulgence in earlier days,

* Proverbs, Chap. xxxi.

like rankling thorns, may inflict continual distress.

This leads me to remark again on the duty we owe to our children: for it is in the first dawnings of reason and of intellect, that the principles and habits begin, on which our temporal and eternal happiness often depends. What must be our anguish, if in our advanced age, or at the bar of God, they should accuse *us* as the authors of their misery! Miss More says, "we suffer much from false maxims and bad habits, which become in a measure hereditary." We have much reason to be guarded against such—these, like heretical doctrines, may be closely, and almost imperceptibly woven into our very nature, and thus descend from generation to generation.

Of little profit however to ourselves, is our external morality, if the *heart* be not right with God. Every act, without the *principle of holiness*, is but whitening the sepulchre—making the outside of the platter clean, or attempting to make pure the stream, while the fountain itself is impure. But we presume our sister never would have been solicited to fill her highly important station, unless previously prepared by a change of heart. We shall therefore, we trust, see her far removed from a criminally grovelling, worldly spirit: and we shall each rejoice to know that she is truly a *help meet* for him who selected her as such, from all others: and that she will be an able, faithful, and impartial counsellor to her husband, who with all others must carry through life the remains of a corrupt nature. Who can with more propriety watch with him, and affectionately remind him of his faults, than his best-loved friend? She may also greatly increase his influence, and alleviate his cares, by administering consolation to the sick and afflicted—attending the pillow of the dying—warning those in danger—and directing the inquiring soul.

While most of us have but the twilight of religion in our habitations, we suppose that one like her, who enjoys the mid-day sun, must be eminent in every grace—and that she will be much in prayer for us. We suppose too, she will enjoy much of the presence of God, and the assistance of his Holy Spirit, and will therefore be qualified to preside over our benevolent female societies—to take the lead in our prayer-meetings—and to be our bright example in every good work.

Oh, how should we respect, and love such an invaluable friend!—how decidedly hath she chosen the good part, which shall not be taken from her! And hereafter we shall see her shine as a star of the first magnitude in the firmament forever. But, alas! if she were the reverse of all this—"tell it not in Gath, publish it not in the streets of Askelon."

Your affectionate sister,

A. P——.

From the Congregational Magazine.

THE LAST PLAGUE OF EGYPT.

"*And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And there was a great noise in Egypt, for there was not a house where there was not one dead.*"

Exodus, xii. 29, 30.

'Tis midnight—'tis midnight o'er Egypt's dark sky,
And in whirlwind and storm the Sirocco sweeps by;
All arid and hot is its death-breathing blast;—
Each sleeper breathes thick, and each bosom beats fast.
And the young mother wakes, and starts in her rest,
And presses more closely her babe to her breast;
But the heart that she presses is death-like and still,
And the lips that she kisses are breathless and chill.

And the young brother clings to the elder in fear,
As the gust falls so dirge-like and sad on his ear;
But that brother returns not the trembling embrace—
He speaks not—he breathes not—death lays in his place.
And the first-born of Egypt are dying around;
'Tis a sigh—'tis a moan—and then slumber more sound:
They but wake from their sleep, and their spirits are fled—
They but wake into *life*, to repose with the *dead*.
And there lay the infant, still smiling in death,
Scarce heav'd its young breast as it parted with breath;
And there lay the boy, in youth's budding bloom,
With the calmness of sleep, but the hue of the tomb!
And there fell the youth, in the pride of his prime,
In the spring tide of life, and perchance too of crime;
And unnerv'd is that arm, and clos'd is that eye,
And cold is that bosom which once beat so high.
And the fond mother's hope, and the fond father's trust,
And the widow's sole stay, are returning to dust.
Egypt has not a place where there is not one dead,
From the proud monarch's palace to penury's shed.
And the hearths of that country are desolate now,
And the crown of her glory is struck from her brow,
But while proud Egypt trembles, still Israel is free,
Unfetter'd, unbound, as the wave of the sea. H. R.

Reviews.

REVIEW OF MR. DUNCAN'S SERMON AND DR. MILLER'S LECTURE.

(*Concluded from p.* 32.)

We now come to Dr. M.'s reply to the principal objections, which are raised and urged against creeds and confessions. As the first of these objections has the greatest semblance both of solidity and seriousness, we shall insert the whole of the able and satisfactory reply which it has received from the Professor. From the replies to the other objections, we can afford space only for very partial extracts.

Dr. M. introduces this part of the subject thus:

"But while we attend to the principal arguments in *favour* of written Creeds, justice to the subject requires that we

"II. Examine some of the principal OBJECTIONS which have been made to Creeds by their adversaries.

"1. And the first which I shall mention is, that forming a Creed, and requiring subscription to it as a religious test, is SUPERSEDING THE BIBLE, AND MAKING A HUMAN COMPOSITION INSTEAD OF IT A STANDARD OF FAITH. 'The Bible,' say those who urge this objection, 'is the only infallible rule of faith and practice. It is so *complete*, that it needs no human addition, and so *easily understood*, that it requires no human explanation. Why, then, should we desire any other ecclesiastical standard? Why subscribe ourselves, or call upon others to subscribe, any other Creed than this plain, inspired, and perfect one? Every time we do this, we offer a publick indignity to the sacred volume, as we virtually declare, either that it is not infallible, or not sufficient.'

"This objection is the most specious in the whole catalogue. And although it is believed that a sufficient answer has been furnished by some of the principles already laid down; yet the confidence with which it is every day repeated, renders a formal attention to it expedient; more especially as it bears, at first view, so much the appearance of peculiar veneration for the scriptures, that many are captivated by its plausible aspect, and consider it as decisive.

"The whole argument which this objection presents, is founded on a false assumption. No Protestant ever professed to regard his Creed, considered as a human composition, as of equal authority with the scriptures, and far less as of paramount authority. Every principle of this kind is, with one voice, disclaimed, by all the Creeds, and defences of Creeds, that I have ever read. And whether, notwithstanding this, the constant repetition of the charge, ought to be considered as fair argument, or gross calumny, the impartial

will judge.—A church Creed professes to be, as was before observed, merely an *epitome*, or *summary exhibition* OF WHAT THE SCRIPTURES TEACH. It professes to be deduced from the scriptures, and to refer to the scriptures for the whole of its authority. Of course, when any one subscribes it, he is so far from dishonouring the Bible, that he does publick homage to it. He simply declares, by a solemn act, how he understands the Bible; in other words, what doctrines he considers it as containing. In short, the language of an orthodox believer, in subscribing his ecclesiastical Creed, is simply of the following import.—'While the *Socinian* professes to believe the Bible, and to understand it as teaching the mere humanity of Christ:—while the *Arian* professes to receive the same Bible, and to find in it the Saviour represented as the most exalted of all creatures, but still a creature:—While the *Pelagian* and *Semi-Pelagian* make a similar profession of their general belief in the scriptures, and interpret them as teaching a doctrine, far more favourable to human nature, and far less honourable to the grace of God, than they appear to me really to teach;—I beg the privilege of declaring, FOR MYSELF, that, while I believe, with all my heart, that the Bible is the word of God, the only perfect rule of faith and manners, and the only ultimate test in all controversies—it plainly teaches, as I read and believe—the deplorable and total depravity of human nature—the essential Divinity of the Saviour—a Trinity of persons in the Godhead—justification by the imputed righteousness of Christ—and regeneration and sanctification by the Holy Spirit, as indispensable to prepare the soul for heaven.—These I believe to be the radical truths which God hath revealed in his word; and while they are denied by some, and frittered away or perverted by others, who profess to believe that blessed word, I am verily persuaded they are the fundamental principles of the plan of salvation."———

"Now, I ask, is there in all this language, any thing dishonourable to the Bible? Any thing that tends to supersede its authority; or to introduce a rule, or a tribunal of paramount authority? Is there not, on the contrary, in the whole language and spirit of such a declaration, an acknowledgment of God's word as of ultimate and supreme authority; and an expression of belief in certain doctrines, SIMPLY and ONLY BECAUSE they are believed TO BE REVEALED IN THAT WORD? Truly, if THIS be dishonouring the scriptures, or setting up a standard above them, there is an end of all meaning either of words or actions.

"But still it is asked—'Where is the NEED of any definitive declaration of what we understand the scriptures to teach? Are they not intelligible enough in themselves? Can we make them plainer than their Author has done? Why hold a candle to the sun? Why make an attempt to frame a more explicit test than He who gave the Bible has thought proper to frame:—an attempt, as vain as it is presumptuous?' To this plea it is sufficient to answer, that, although the scriptures are undoubtedly simple and plain; so plain that 'he who runs may read;' yet it is equally certain that thousands do, in fact, mistake and misinterpret them. This cannot possibly be denied; because thousands interpret them, and that on points confessedly fundamental, not only in *different*, but in directly *opposite* ways. Of course all cannot be equally right. Can it be wrong, then, for a pious and orthodox man—or for a pious and orthodox church, to exhibit, and endeavour to recommend to others, their mode of interpreting the sacred volume? As the world is acknowledged, on all hands, to be, in fact, full of mistake and error as to the true meaning of holy scripture, can it be thought a superfluous task for those who have more light, and more correct opinions, to hold them up to view, as a testimony to the truth, and as a guide to such as may be in error? Surely it cannot. Yet this is neither more nor less than precisely that formation and maintenance of a scriptural Confession of Faith for which I am pleading.

"Still, however, it may be asked, what *right* has any man, or set of men to interpose their authority, and undertake to deal out the sense of scripture for others? Is it not both impious in itself, and an improper assumption over the minds of our fellow men? I answer, this reasoning would prove too much, and therefore, proves nothing. For, if admitted, it would prove that all PREACHING OF THE GOSPEL is presumptuous and criminal; because preaching always consists in explaining and enforcing scripture, and that, for the most part, in the words of the preacher himself. Indeed, if the objection before us were valid, it would prove that all the pious writings of the most eminent Divines, in all ages, who have had for their object to elucidate and apply the word of God, were profane and arrogant attempts to mend his revelation, and make it better fitted than it is, to promote its great design. Nay, further; upon the principle of this objection, it not only follows, that no minister of the gospel ought ever to do more in the pulpit than simply to READ OR TO REPEAT THE VERY WORDS OF SCRIPTURE; but it is equally evident, that he must read or re-

peat scripture to his hearers, ONLY IN THE LANGUAGES IN WHICH THEY WERE ORIGINALLY GIVEN TO THE CHURCH. For, as has been often observed, it cannot be said, that the words of any translation of the Bible are the very words of the Holy Spirit. They are only the words which uninspired men have chosen, in which to express, as nearly as they were able, the sense of the original. If, therefore, the objection before us be admitted, no man is at liberty to teach the great truths of revelation in any other way than by literally repeating the *Hebrew text* of the Old Testament, and the *Greek* of the New, in the hearing of the people. So extreme is the absurdity to which an erroneous principle will not fail to lead those who are weak enough, or bold enough to follow it to its legitimate consequences!

"But, after all, what language do FACTS speak on this subject? Are those individuals or churches, who have been most distinguished for their attachment and adherence to Creeds, more regardless of the Bible than other professing Christians? Do they appear to esteem the Bible less? Do they read it less? Do they appeal to it less frequently, as their grand and ultimate authority? Do they quote it more rarely, or with less respect in their preaching? Where they once refer to their Creeds or Catechisms, for either authority or illustration, in the pulpit, do they not, notoriously, refer to the Bible a thousand times? Do they take less pains than others to impress the contents of the sacred volume on the minds of their children, and to hold it forth as the unceasing object of study to all? Look at the reformed churches of *Scotland* and *Holland*, of *France* and *Geneva*, in their best state, when their Confessions of Faith were most venerated, and had most power; and then say, whether any churches, since the days of the Apostles, ever discovered more reverence for the scriptures, or treated them with more devout regard, as the only perfect standard of faith and practice, than they? Nay, am I not warranted in making a similar appeal with respect to those churches in our land, which have been most distinguished for their attachment to Creeds? Are not their ministers, in general, quite as remarkable for very rarely quoting their own ecclesiastical formularies, for either proof or illustration, as they are for their constant and abundant quotations from scripture for both purposes? Can the same incessant and devout recurrence to the sacred oracles be ascribed with equal truth to the great body of the opposers of Creeds, in ancient or modern times? I will not press this comparison into further detail; but have no apprehension that even the bitterest enemy of Creeds, who has a tolerable acquaintance with facts, and the smallest portion of candour, will venture to say that the result, fairly deduced, is in favour of his cause.

"2. Another objection frequently made to church Creeds is, that they INTERFERE WITH THE RIGHTS OF CONSCIENCE, AND NATURALLY LEAD TO OPPRESSION. 'What right,' say those who urge this objection, 'has any church, or body of churches, to impose a Creed on me, or dictate to me what I shall believe? To attempt such dictation is tyranny; to submit to it, is to surrender the right of private judgment.'

"There would be some ground for this objection, if a Creed were, in any case, *imposed*, by the civil government, or by an established church; if any were *obliged* to receive it, under heavy pains and disabilities, whether they approved it or not. But as such a case does not, and, happily, *cannot* exist in our favoured country, the objection is surely as illegitimate in reasoning, as it is false in fact. One is tempted to suspect that those who urge such an objection among *us*, have found it manufactured to their hands, by persons living under civil governments and ecclesiastical establishments of an oppressive character; and viewing it as a weapon which might be wielded with much popular effect, they have taken it into their service, and thenceforward refused to abandon it: though proved a thousand times to have no more application to any Creed or church in the *United States*, than to the inhabitants of another planet."

* * * *

"But, perhaps, it will be asked, when a man has *already become* a member, or minister of a church, in virtue of a voluntary and honest subscription to her artifices, and afterwards alters his mind;—if he be excluded from her communion as a private member, or deposed from office as a minister, is not here 'oppression?' Is it not inflicting on a man a 'heavy penalty' for his 'opinions;' 'punishing' him for his 'sincere, conscientious convictions?'—I answer, if the Lord Jesus Christ has not only authorized, but solemnly commanded his church to cast the heretical, as well as immoral, out of her communion, and wholly to withdraw her countenance from those who preach 'another gospel;'—then it is manifest, that the church, in acting on this authority, does no one any injury. In excluding a private member from the communion of a church, or deposing a minister from office, in the regular and scriptural exercise of discipline, she deprives neither of any natural right. It is only withdrawing that which was voluntarily asked, and volun-

tarily bestowed, and which might have been, without injustice, withheld. It is only practically saying—'You can no longer, consistently with our views, either of obedience to Christ, or of Christian edification, be a minister or a member with us. You may be as happy and as useful as you can in any other connexion; but we must take away that authority and those privileges which we once gave you, and of which your further exercise AMONG US would be subversive of those principles which we are solemnly pledged to each other to support.' Is this language unreasonable? Is the measure which it contemplates oppressive? Would it be more just in itself, or more favourable to the rights of conscience, if any individual *could* retain his place as a teacher and guide in a church, contrary to its wishes; to the subversion of its faith; to the disturbance of its peace; and finally, to the endangering of its existence; and all this contrary to his own solemn engagements, and to the distinct understanding of its members, when he joined them? Surely every friend of religious liberty would indignantly answer, No! Such a church would be the oppressed party, and such a member, the tyrant.

"The conclusion, then, is, that when a church makes use of a Creed in the manner that has been described; as a bond of union; as a barrier against what it deems heresy; and in conformity with what it conscientiously believes to be the will of Christ; it is so far from encroaching on the 'rights' of others; so far from being chargeable with 'oppression;'—that it is really, in the most enlightened manner, and on the largest scale, MAINTAINING THE RIGHTS OF CONSCIENCE; and that for such a church, instead of doing this, to give up its own testimony to the truth and order of God's house; to surrender its own comfort, peace, and edification for the sake of complying with the unreasonable demands of a corrupt individual, would be to subject itself to the worst of slavery. What is the subjugation of the many, with all their interests, rights, and happiness to the dictation of one, or a few, but the essence of tyranny?

"3. A *third* objection often urged against subscription to Creeds and Confessions is, that it is UNFRIENDLY TO FREE INQUIRY. 'When a man,' say the enemies of Creeds, 'has once subscribed a public formulary, and taken his ecclesiastical stand with a church which requires it, he *must* continue so to believe to the end of life or resign his place; new light in abundance may offer itself to his view; but he must close his eyes against it. Now, can it be right, say they, for any one voluntarily to place himself in circumstances of so much temptation; willingly to place himself within the reach of strong inducements to tamper with conscience, and to resist conviction?"

"In answer to this objection, my *first* remark is, that when a man takes on himself the solemn and highly responsible office of a public instructor of others, we must presume that he has examined the most important of the various Creeds, called Christian, with all the deliberation, sincerity, and prayer, of which he is capable, and that he has made up his mind with respect to the leading doctrines of scripture. To suppose any one capable of entering on the duties of the ministerial office while he is wavering and unsettled, and liable to be 'carried about by every wind of doctrine,' is to suppose him both weak and criminal to a very great degree." * * *

"There can be no doubt, that every publick act, by which a man pledges himself, even as a private member, to any particular denomination of Christians, interposes some obstacle in the way of his afterwards deserting that denomination, and uniting himself with another. And, perhaps, it may be said, the more delicate and honourable his mind, the more reluctant and slow he will be to abandon his old connexions, and choose new ones. So that such an one will really labour under a temptation to resist light, and remain where he is. But because this is so, shall a man, therefore, *never join any church;* never take any step that will, directly or indirectly, pledge his religious Creed or character, lest he should afterwards alter his mind, and be constrained to transfer his relation to a different body, and thus be liable to find himself embarrassed by his former steps?" * * *

"There is no station in life in which its occupant does not find some peculiar temptation. But if he be a man of a right spirit, he will meet it with Christian integrity, and overcome it with Christian courage. If he be a truly honest man, he will be faithful to his God, and faithful to his own conscience at all hazards; and if he be not honest, he will not be very likely to benefit the church by his discoveries and speculations. Accordingly, the voice of history confirms this reasoning. On the one hand, how many thousand instances have the last two centuries afforded, of men who were willing to incur, not only obloquy and reproach, but also beggary, imprisonment, and even death itself, in their most frightful forms, rather than abandon the truth, and subscribe to formularies which they could not conscientiously adopt! On the other hand, how many instances have occurred, within the last fifty years, of

unprincipled men, after solemnly subscribing orthodox Creeds, disregarding their vows, and opposing the spirit of those Creeds, and still retaining their ecclesiastical stations, without reserve! It is plain, then, that this whole objection, though specious, has not the least solidity. Truly upright and pious men will always follow their convictions; while, with regard to those of an opposite character, their light, whether they remain or depart, will be found to be of no value, either to themselves, or the church of God.

"4. A fourth objection frequently brought against Creeds is, that they have ALTOGETHER FAILED OF ANSWERING THE PURPOSE PROFESSED TO HAVE BEEN INTENDED BY THEM. 'Churches,' it is said, 'which have Creeds the most carefully drawn, and of the most rigid character, are as far from being united in doctrinal opinions, as some which either have never had any Creeds at all, or have long since professedly omitted to enforce subscription to them. To mention only two examples; the church of *England*, for nearly three centuries, has had a set of Articles decisively Calvinistic, to which all her candidates for the ministry are required to subscribe; but we know that more than a hundred and fifty years have passed away, since Pelagian and Semi-Pelagian tenets began to pollute that important branch of the reformed church; and that within the last seventy-five or eighty years, almost every form of heresy has lurked under subscription to her orthodox Articles. And even the church of *Scotland*, which has had, for nearly two centuries, the most rigidly and minutely orthodox Confession on earth, is generally supposed, at this hour, to have a ministry far from being unanimous in loving and honouring her publick standards. Now, if Creeds have not, in fact, been productive of the great benefit intended by them, even in some of the most favourable cases that can be produced, why be perplexed and burdened with them at all?'

"This objection evidently proceeds on the principle, that a remedy which does not accomplish *every thing*, is worth *nothing*. Because Creeds have not completely banished dissention and discord from the churches which have adopted them, therefore they have been of no use. But is this sound reasoning? Does it accord even with common sense, or with the dictates of experience in any walk of life? Because the constitution of the *United States* has not completely defended our country from all political animosity and strife; is it, therefore, worthless? Or should we have been more united and harmonious without any constitutional provisions at all? Because the system of publick law does not annihilate all crime, should we, of course, be as well without it? No one will say this. Nay, may not the objection be retorted on those who urge it? They contend that Creeds are unnecessary; that the Bible is amply sufficient for all purposes, as a test of truth. But has the Bible banished dissention and discord from the church? No one will pretend that it has. Yet why not? Surely not on account of any error or defect in itself; but on account of the folly and perverseness of depraved man, who, amidst all the provisions of infinite wisdom and goodness, is continually warring against the peace of the world.

"But I go further, and maintain that the history of the practical influence of Creeds, is strongly in their favour. Though they have not done *every thing* that could have been desired, they have done *much*; and much in those very churches which have been most frequently selected as examples of their entire want of efficacy. The Calvinistic articles of the church of *England* were the means of keeping her doctrinally pure, to a very remarkable degree, for the greater part of a hundred years.

"The very same representation, in substance, may be made concerning the church of *Scotland*. Her pre-eminently excellent Creed was the means, under God, of keeping her united and pure, as long as that Creed continued to be honestly employed as a test, according to its true intent and spirit. When this ceased to be the case, it would have been strange, indeed, if the state of things had remained as before. It did *not* so remain. With lax and dishonest subscription, heresy came in:—at first, with reserve and caution, but afterwards more openly. But even to the present day, as all know who are acquainted with the state of that church, the movements of heresy within her bosom, are held in most salutary check; and her condition is incomparably more favourable than it could have been, had her publick standards been long ago abolished.

"Nor have the Creeds of those national churches of *Great Britain* yet accomplished all the benefits to the cause of truth and righteousness which they are destined to confer. Though their genuine spirit has been long since forgotten by many; this is by no means the case with all. There has constantly been, in both those churches, a body of faithful witnesses to the truth. This body, thanks to the Almighty and all-gracious King of Zion! is increasing. Their 'good Confessions' form a RALLYING POINT, around which numbers are now gathering;—and those far-famed formularies, the favoura-

ble influence of which has been supposed by many to be long since exhausted, and more than exhausted, will again become, there is every reason to believe, an 'ensign to the people," to which there shall be a flocking of those who love the 'simplicity that is in Christ,' more extensive and more glorious than ever before.

"Nor are we without significant attestations to the efficacy of Creeds, and to the mischief of being without them, in our own country. Of the *former*, the Presbyterian church in the *United States*, is one of the most signal examples. Conflicts she has, indeed, had; but they have been such as were incident to every community, ecclesiastical or civil, administered by the councils of imperfect men. Amidst them all, she has, by the favour of her Divine Head, held on her way, substantially true to her system of doctrine and order; and though constituted, originally, by members from different countries, and of different habits, she has remained united to a degree, considering all things, truly wonderful. Of the *latter*, the Congregational churches of *Massachusetts*, furnish a melancholy memorial. Though originally formed by a people, far more homogeneous in their character and habits, and far more united in their opinions; yet, being destitute of any efficient bond of union, and equally destitute of the means of maintaining it, if it had been possessed, they have fallen a prey to dissention and error, to a degree equally instructive and mournful.

"5. The last objection which I shall consider is, that subscription to Creeds, has not only failed entirely of producing the benefits contemplated by their friends; but has rather been found to PRODUCE THE OPPOSITE EVILS;—TO GENERATE DISCORD AND STRIFE. 'Creeds,' say some, 'instead of tending to compose differences, and to bind the members of churches more closely together, have rather proved a bone of contention, and a means of exciting mutual charges of heresy, and a thousand ill feelings, among those who might have been otherwise perfectly harmonious.'

"In reply to this objection, my first remark is, that the alleged fact, which it takes for granted, is utterly denied. It is not true that Creeds have generated contention and strife in the bosom of those churches which have adopted them. On the contrary, it would be easy to show, by an extended induction of facts, that in those churches in which Creeds and Confessions have been most esteemed and most regarded, there union and peace have most remarkably reigned. In truth, it has ever been the *want* of faithful regard to such formularies, that has led to division and strife in the church of Christ. I doubt whether any denomination of Christians ever existed, for half a century together, destitute of a public Creed, however united and harmonious it might have been, at the commencement of this period; without exhibiting, before the end of it, either that stillness of death, which is the result of cold indifference to the truth; or that miserable scene of discord, in which 'parting asunder' was the only means of escaping from open violence."

* * * *

Dr. M. makes here two or three additional remarks, which we shall not insert, and which we think he might have spared; as the objection to which he replies is, as he has shown, a *palpable falsehood.*

Dr. M. concludes his lecture with six inferences, which we can only quote, without any of the impressive illustrations with which they are accompanied.

"The subject, beloved Pupils, on which I have been addressing you, is eminently a practical one. It enters deeply into many questions of personal and official duty. I shall, therefore, detain you a few moments longer, by calling your attention to some of those PRACTICAL INFERENCES from the foregoing principles and reasonings, which appear to me to deserve your serious regard—and

"1. From the representation which has been given, we may see HOW LITTLE REASON ANY HAVE TO BE AFRAID OF CREEDS, AS INSTRUMENTS OF OPPRESSION." * *

"2. We may see, from what has been said, that subscribing a church Creed, is not a mere formality; but a VERY SOLEMN TRANSACTION, WHICH MEANS MUCH, AND INFERS THE MOST SERIOUS OBLIGATIONS.

* * * *

"3. From the view which has been presented of this subject, we may decide HOW AN HONEST MAN OUGHT TO ACT, AFTER SUBSCRIBING TO A PUBLICK CREED. * *

"4. We are led to reflect, from the representation which has been given, how easy it is for a SINGLE IMPRUDENT OR UNSOUND MINISTER TO DO EXTENSIVE AND IRREPARABLE MISCHIEF IN THE CHURCH.

* * * *

"5. We may infer, from what has been said, the duty and importance of all the members, and especially the ministers, of the Presbyterian church, exerting themselves TO SPREAD A KNOWLEDGE OF HER PUBLICK STANDARDS. * * *

"6. Once more; if the foregoing principles be just, then how unhappy is the

mistake of those who imagine, that, BY ABANDONING ALL CREEDS AND CONFESSIONS, THEY ARE ABOUT TO RENDER THE CHURCH AN ESSENTIAL SERVICE."

Nothing, in our judgment, could be more seasonable than the publication of this lecture, which we certainly consider as the ablest production of its author; although his ability before, was far from being questionable. The lovers of innovation and of latitudinarian notions, are doing all they can to render their system, or their *no system* rather, popular, in every part of our country. To this we should in all circumstances be opposed, because we believe it to be infinitely mischievous. But our objections would be greatly diminished, if these *no system* advocates, would fairly separate themselves from the church with which they are now connected; and stand forth to the world as a distinct body, giving themselves for what they are. This they most disingenuously refuse to do. They are not willing to make *the sacrifices* which such a measure would require. They retain their standing in a church whose formularies they dislike, and which they endeavour by all the means in their power, to undermine and subvert. It would seem to be their purpose, to hold fast where they are, in hope that their party will in time become a majority, and then to prostrate, at once, all the barriers which the wisdom and piety of our forefathers have erected, to guard against error and heresy of every description; and to protect in peace and safety, those who remain steadfast in the truth as it is in Jesus. If in such views and proceedings there is either *integrity* or *honour*, we confess ourselves ignorant of the meaning of these words. In circumstances like these, it well became a professor in a theological seminary, to guard his pupils against the sophistry and specious pretences of these innovators; especially as their Coryphæus had given him such a special call to the service: and we do hope that the publication of his lecture will be extensively useful. Our fear is, that it will not be as widely circulated, and as generally read, as it ought to be. We are satisfied that all who need conviction on the subject of which it treats, will, if they read it carefully and candidly, find what they need. Some, we are aware, are beyond conviction; and from any one of this corps, we should exceedingly like to see an *attempt* to answer this lecture. In the mean time, it will remain as a sacred duty for the judicatures of the church, to see that these ecclesiastical levellers and radicals do not gain their end, by experiencing a forbearance and lenity which they do not deserve, and will be sure to abuse; and which the interests of truth and the peace of the church forbid that they should receive.

BIBLICAL REPERTORY.—A COLLECTION OF TRACTS IN BIBLICAL LITERATURE.—*By Charles Hodge. Princeton, Printed by D. A. Borrenstein.*

It is not often that literary or religious journalists introduce a formal notice of each other's labours; except on occasions of a difference of opinion in regard to some important point of literature, morals, or religion. From this usage, which in general we approve and observe, we depart from a sense of duty, in announcing to our readers the first number of the work, under the title of which we now write; and in recommending it, as we do very earnestly, to the patronage of our clerical readers and friends. We do this without the solicitation, and even without the knowledge of its editor. We do it solely because this publication is one from which we are confident that clergymen may derive much useful information of a theological kind—information which many could not otherwise obtain at all, and none without much expense, time, and laborious research.

The nature and design of the work may be learned from the following extract from the prospectus:—

"This work is intended for a field, which, it is believed, is in this country at present unoccupied. It is designed as a vehicle, by which, information contained in expensive and rare volumes, may be conveyed to the Biblical Student; and to serve, in some measure, as a substitute, for the possession or perusal of works, which, though valuable upon many accounts, it may neither be easy nor desirable to put in general circulation. That there are, in such works, many important DISSERTATIONS, which it would be exceedingly useful to desseminate, cannot be questioned. It is therefore proposed to publish in quarterly numbers a series of Treatises derived from these sources.

"This work, may occasionally contain, discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical Studies, by circulating information on the Criticism of the Text—on the Ancient Versions—on Critical Editions—to furnish discussions of a Hermeneutical character—to bring forward interesting articles on the manners, customs, institutions, and literature of the East—on various points in Biblical Antiquities—and on the Literary History of the Sacred Volume. To present Exegetical Treatises on important passages of Scripture—Biographical notices of Biblical writers—accounts of the most important Biblical works, &c.

This work is not intended to be original in its general character, but to consist of selections from the writings of the most distinguished scholars. The authors from whom these selections will be made, are the most celebrated British writers, and the Oriental and Biblical scholars of the Continent [of Europe] as well those, who have within the last fifty years become so justly distinguished, as those of an earlier date.

For ourselves, we have long wished to see a publication of the very kind which is here announced, and to see it come from the source from which this proceeds—from a professor of the Theological Seminary of the Presbyterian Church. If the editor of the work were wanting in talents, in piety, or in discriminating *acumen*, we should view it with great suspicion. Much that is published will, and ought to come, from the writers of Germany. Those writers have obtained the highest celebrity, for their profound and extensive acquaintance with oriental literature and biblical criticism. At the same time, very little is known of them in the Presbyterian church, except by general rumour. And truly we should wish that little should *ever* be known—the less the better—if a knowledge of them could not be obtained, without the general diffusion of the abominable infidelity and sophistry of many of these writers, on all subjects of a moral and religious character. But if we can have the precious grain of their knowledge, thoroughly sifted from the chaff, and cleansed from the deadly *ergot*, with which they have mixed it, we ought to take it gladly: and this we doubt not we may and shall obtain through the medium of this work, if it shall be continued. It is certainly most desirable to acquire knowledge, even from bad men, if it can be had separately from their contaminating errors—It is desirable on its own account, and because it is not reputable to be without it when it is abroad in the world. Those who have acquired it have an advantage over those who have not; and a far greater advantage is often claimed, than that which is really possessed.—Truth should ever be defended with the best weapons, as well as with the greatest skill.

But it is by no means to be understood that the whole erudition of Germany has become corrupt. Some of their most learned men are sound in the faith; and the number of these is increasing, and their cause gaining ground continually, in opposition to heresy and infidelity of every form. Within a few days past, we have received a letter from a gentleman, who probably is as well informed on this subject as any man in the United States; and we presume on his indulgence for publishing the following extract—"The subject of the German Theology is, in some respects, greatly misunderstood in our country; and in other respects the one-half has not been told as yet.

No writers on criticism, can be studied with so much profit, by a mind well balanced; and none can be more dangerous, to light and superficial reasoners. There are Theologians in Germany who have defended the grand principles of the Reformation, with vastly more ability and learning, than have ever before been applied to them, since the days of Luther; and there are those who have assailed them with more power. On the whole, the gain has been on the side of truth. There is now an evident leaning (on the increase every year) towards the essential points of orthodoxy—One thing will be made clear by the controversy; viz: that the Bible can neither be undermined nor perverted, by human power and learning. It has stood the test of a mighty shock, and remains victorious. *Magna est veritas et prævalebit.*"

The first number of the Biblical Repertory, now before us, contains two tracts—The first, on the Outlines of Hermeneuticks; a translation from Beck: the second—a Translation of Tittman on Historical Interpretation. Neither of these writers belongs to the Socinian school. The latter is avowedly and ardently evangelical. We cannot pretend to give a view of the contents of these tracts. To us they were so interesting, that, in a busy day, and beginning after twelve o'clock, we read them carefully through, (150 pages 8vo.) before we slept, and some parts more than once. We trust that this work—which is published quarterly, at 4 dollars per annum in advance—will not be discontinued for the want of patronage. Yet such probably must be its fate, if the clergy of the Presbyterian Church do not support it. But they can, and we trust they will, afford it a very ample support. The typographical execution of the work, is highly creditable to the Princeton press.

Literary and Philosophical Intelligence, etc.

Boring for Water.—The New Brunswick (N. J.) Times states that Mr. Disbrow has succeeded in causing streams of water to flow from the surface in several different places, in that vicinity, by boring. "The depths to which he has to bore, to obtain these springs, varies pretty much, according to the relative elevation of the ground, from 150 feet in the lowest, to 225 feet on high ground. These successive results, seem to settle his theory, pretty conclusively, that on any land of primary formation, streams of water may be caused to flow from the surface, by boring to a sufficient depth. This is a discovery of great importance; it will be particularly useful in times of drought, and in places and on farms where water is not easily obtained.

Bees.—M. Pierre Huber, the son of the celebrated historian of Bees, lately read to the Society of Natural History at Geneva, a very interesting paper, containing his observations on the solitary, or golden bee: *apis aurulenta Panzeri.* It is smaller than the common bee; and lives in low and moist meadows. The hinder parts of its body are a bright golden hue. In the first instance, M. Huber, observing one of these bees carrying a long blade of straw, which appeared to be too heavy for it, had the curiosity to follow, and saw the bee deposit the blade on a little heap of other blades of a similar kind. He afterwards remarked several of these insects bearing large grains of sand, and others fixing themselves on the flowers and leaves of the Argentixa, and then carrying away to their home a greenish matter which they had extracted from that plant.—This kind of bee not being wild, M. Huber was able to follow it and examine its proceedings; and he observed that the blades of straw were used to cover its residence, and so entirely to conceal it as to shelter it from surprise. This residence was nothing else than a snail's shell which that creature had abandoned. It was so placed that the entrance was from the side. M. Huber, having removed the leaves which covered this entrance, observed on the edge of the shell, a partition with some greenish matter which had overflowed a little. Beyond he saw a kind of little dry wall, composed of small stones. Smaller stones filled up the interstices. He then came to a vacant space, and a second wall constructed like the first. After that another partition with greenish matter,

behind which was the stock of honey. Then, at last, in two cells which occupied the bottom of the cavity, forming exteriorly the highest part or protuberance of the shell, two eggs, there placed, to be out of harm's way. M. Huber intends to publish the result of his remarks on the manners and customs of this description of bee, hitherto almost unknown.

Gold.—It is stated that the number of persons engaged in seeking for this precious metal in Montgomery county, North Carolina, averages about 150. The ground is searched on shares—any one may dig for gold, who will give the half of what he finds, to the proprietors of the soil. It is obtained in lumps of various sizes, by washing the earth, and is so pure that it requires two carats of alloy to reduce it to the American standard. The largest piece lately picked up, weighed four pounds ten ounces—but one was found some years ago, that weighed twenty-eight pounds. They have not yet gone more than twelve feet below the surface of the earth. No persons of capital have yet engaged in this business; and, from hence it is reasonably certain that this seeking for gold is not a profitable employment. The surface on different parts of which this precious metal has yet been discovered, extends about thirty miles, within which space there are eight diggings, some more and some less productive.

Liberality.—Mr. James Wills, grocer, who died in this city on the 22d ult, has bequeathed his property as follows:

After sundry private legacies:

To the Friend's Asylum for insane persons, 5000 dollars.

To the Four Monthly Meetings of Friends Society, 2500 dollars.

To the Philadelphia Society for the Establishment and Support of Charity Schools, 1000 dollars.

To the Magdalen Society, 5000 dollars.

To the Orphan Society, the house in which he resided, No. 84 Chesnut street.

To the City Dispensary, and the Dispensaries of Southwark and the Northern Liberties, the two dwelling houses, Nos. 82 and 86, adjoining his residence.

The residuary Estate is bequeathed to the Corporation of the city of Philadelphia, in trust, to be applied to the erection and support of "THE WILLS HOSPITAL," for the relief of the blind and lame. It is said the residuary estate will amount to 60,000 or 70,000 dollars.

Pittsburgh, Dec. 25.

Salt.—We have the pleasure to state that the manufacture of this useful article has been commenced in sight of this city. Messrs. Anshutz and Co. have found salt water of an excellent quality at a moderate depth, near the mouth of Saw Mill run; just below the confluence of our two rivers. We have a specimen of the salt they have manufactured, which is very white, and considered much superior to the salt brought to this place from a distance. We understand that several persons are boring for salt water in different places in the county, and that several more of our enterprising citizens intend shortly to commence boring on Saw Mill run. We heartily wish them success.

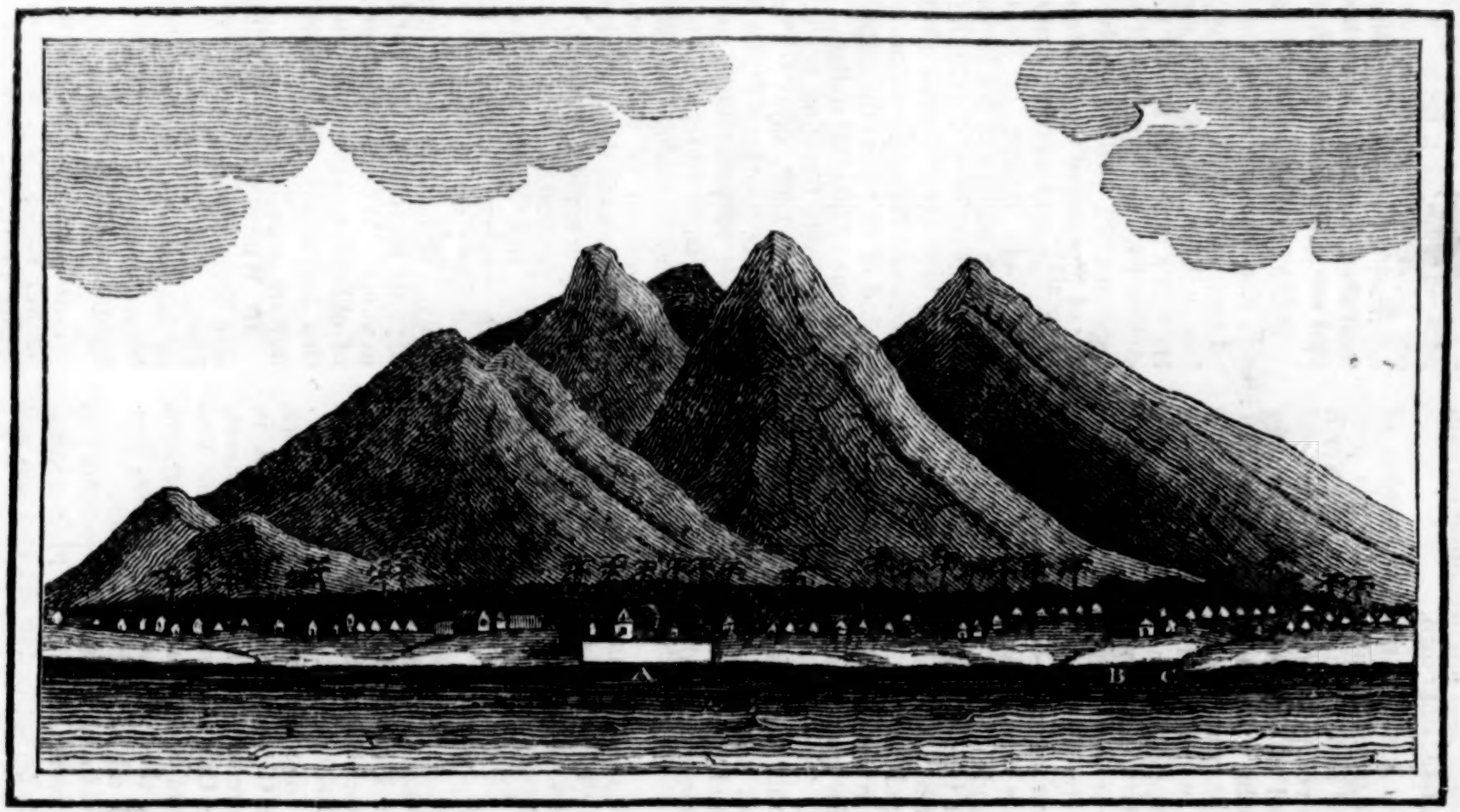
Death of Whitney.—The late *Eli Whitney*, Esq. was one of the most distinguished men our country has produced, and his loss will be deeply felt and lamented. He was a native of Westborough, in Massachusetts, and graduated at Yale College in 1792. His inventive genius rendered him one of the greatest benefactors of the age, and was the means of changing the whole course of industry in the Southern section of the Union.—Previous to the invention of his Cotton Gin, in 1793 or 4, scarcely a pound of upland cotton was raised for exportation. In the short period of 12 years, the exports amounted to about 12,000,000 dollars. Judge Johnson of South Carolina, speaking of his invention in 1807, says: "The whole interior of the Southern States was languishing, and its inhabitants emigrating, for want of some object to engage their attention and employ their industry, when the invention of this machine at once opened views to them which set the whole country in motion. From childhood to age, it has presented us a lucrative employment. Individuals who were depressed with poverty, and sunk in idleness, have suddenly risen to wealth and respectability. Our debts have been paid, our capitals increased, and our lands trebled in value. We cannot express the weight of obligation which the country owes to this invention: the extent of it cannot now be seen."

Mr. Whitney was a gentleman of extensive literary and scientific attainments, of liberal and expanded views, benevolent in his feelings, mild and unassuming in his manners, and we think a firm and enlightened Christian.

A lady who lately died in Virginia, left all her slaves free on condition of their going to Africa. She also provided the means of transporting them.

Fine Arts.—The public will be gratified to learn that "The Trial of Susanna," the second historical picture of our celebrated countryman, Benjamin West, which was supposed to be irrecoverably lost, has lately been rescued from oblivion, and is now in the hands of Arthur Bronson, Esq. of New York.

View of Lahaina, or the Island of Maui—Sandwich Islands.



A. The brick house built by the late king, Tamaemea—B. The mission chapel built by Keopuolani—C. The mission houses, also built by Keopuolani.

The wood cut on the opposite page, representing the island of Lahaina or Maui, is an accurate copy of a drawing made by Isaac Nick, an uninstructed native of the North-west coast of North America. The execution of this interesting little sketch exhibits, we think, correct ideas of perspective, and shows considerable talent in the Indian artist: as such, it will no doubt be esteemed as a curiosity.—It was communicated to us by Betsey Stockton, along with her Journal, from which we have already made copious extracts. A glance at the drawing gives a better idea of the scenery of the Island of Lahaina, and of the situation of the missionaries, and the other inhabitants there, than can otherwise be conveyed. In the journal above alluded to, we are informed that the central part of this island is mountainous, the rocks rising into numerous peaks, which are craggy, tall, and crowned with perpetual snow. There can be no doubt that these high and abrupt cliffs are of volcanic origin—Between the base of the mountain and the sea side, there is a narrow strip or rim, of arable and productive soil, from which the inhabitants derive subsistence. We are in daily expectation of receiving from the Rev. Mr. Stewart, who is stationed on this island, a particular detail of its geography, the customs of its inhabitants, and its natural productions.

Capt. Cook, in his Voyage to the Pacific Ocean, states—That Maui stands at the distance of eight leagues north-north-west from Owhyhee, and is one hundred and forty geographical miles in circuit. It is divided by a low isthmus into two circular peninsulas, of which that to the eastward is named Whamadooa, and is twice as large as that to the west, called Owhyrookoo. The mountains in both rise to a very great height, as we were able to see them at the distance of above thirty leagues. The northern shores, like those of the isle of Owyhee, afford no soundings: and the country bears the same aspect of fertility and verdure. The east point of Maui is in the latitude of 20° 50′ north, and in the longitude of 204° 4′ east.

Alexander Smyth on Revelation.—We think we ought, in communicating Literary and Philosophical Intelligence, to mention a publication of a member of Congress—the renowned Alexander Smyth of proclamation memory—on the Apocalypse of St. John. It is an attempt to prove that St. John did not write the Revelations, but that they are a forgery of Irenæus. His two principal arguments are, that Polycarp does not mention the Apocalypse, and that the name Decimus Clodius Albinus, reduced to Greek letters, will make out the Apocalyptick number of the beast 666. A learned friend, who sent us the pamphlet, sent with it the following note.

"What miserable reasoning must that be which concludes that because Polycarp has not mentioned the Apocalypse, therefore it was written after A. D. 166, the time of his death; whereas a single small letter is all that remains of that Father.

"I see much ignorance, and hardy infidelity in this pamphlet, but nothing else that is new, except the idle conceit that Irenæus, whose writings show him to have been a pious man, was the forger of the Revelations, and also that Decimus Clodius Albinus, in Greek letters, makes 666. In this the writer dissembles, for he puts an N instead of S at the end of each word, and these make 150 of the 666."

Religious Intelligence.

Religious intelligence may relate not only to communities, to the propagation of the gospel among the heathen, and to general revivals of religion, but to individuals. It is in individuals that the power of divine grace is manifested: and wherever there is a special manifestation of this grace, accompanied with remarkable providential events, the finger of God is always apparent to the eye of Christian discernment; and the dispensation ought to be noticed to the praise of the divine goodness and mercy, and for the encouragement of the ministers of Christ, and of all who pray for the salvation of immortal souls. We make these remarks as introductory to the following extract of a letter, from a minister of the gospel at a distance, to his friend in this city. We have been requested not to mention any names; but we are well acquainted personally, both with the writer of the letter, and with the gentleman to whom

it was addressed.—The statement is no doubt in strict accordance with facts.

Jan. 3, 1825.

"The little church in this place is in the habit of renewing its covenant to be the Lord's alone, over the *memorials of* CHRIST, CRUCIFIED, at the beginning of the New-Year. Yesterday, the first sabbath in this year, we, in course, *kept the feast.* We admitted at this time to the communion of the church, a young Englishman, a resident of this place; the outline of whose moral history for the past four years, may not be uninteresting to you.

"This month four years ago, he was married to a very lovely young lady, a daughter of one of the most respectable and wealthy ———. He was then a prosperous merchant, and a British Consul. In the *May* after their marriage I first saw them in their own house, and then thought them as prosperous—as gay—as handsome—and as far from God, as any couple I had seen. It was about this time, that Mr. ——, (the Prince of Christians in this region, and one of the elders of the church,) had a conversation with him on the subject of religion, in the course of which he remarked: 'That he did not know what it was to humble himself before God; he did not know what it meant; and he had never tried to know.' Such was the mental attitude of this child of Providence, toward his adorable Creator and Benefactor: and such has ever been the effect of the richest blessings of the Divine hand on *the unrenewed heart.* At first sight, such men appear to be fortified against the approaches, as well as against the claims of the blessed God;—they entrench themselves against him, behind his very mercies. They appear to desire nothing from God, but to be *let alone.*

"In the course of the two past years, however, great changes have taken place on him, and all that was his. Far from God and righteousness as *they* then were, I now trust, they were 'vessels of mercy, afore ordained unto glory;' they have been prepared by the spirit of judgment, and of burning 'for the Master's use.'

"The events of the past month have been of a most decisive character. About five weeks ago, I was called to visit his wife, who was said to be very ill; as I entered the door, I was met by a female friend of her's, who in great agitation said, that *he* had fallen into a fit by the bed-side of his dying wife.—We had him removed. His fit was a slight *re-touch* of palsy. Two years ago he had a stroke which nearly deprived him of the use of one side.—Before that event, in the general crash of things, the mercantile house with which he was connected had failed, and his fortune was swept away, after he had been deprived of the ability to renew the pursuit. Still he had the solace of his heart —'the desire of his eyes,' left him; and her fortune placed them at their ease. Her health, however, had been very delicate for more than a year, and she had *now* lain twelve days under a burning and unbroken fever. I staid with them that night, and next day; she lay in a kind of heavy, disturbed sleep. In the course of the day, life would occasionally resume its power over the body: she would sit up, and look with great distinctness, on her afflicted friends around her. She recognised her husband, and playfully stretched out her hands to him: at another time she knew her father, and like a little child held her hands toward him, as if to take her to his bosom again. In one of those moments, of the soul's struggling power, by a great effort, she faintly uttered, the same solemn word three times, *Prepare! Prepare! Prepare!*—she spoke no more.

"As the last decisive moment drew nigh, her afflicted father asked me, if it would be proper to offer up a prayer? While engaged in commending her struggling spirit to God, she fell asleep—'in the Lord,' I hope.

"Through the past year she had been deeply thoughtful, and conscientious: she read her Bible and prayed daily: and from what I could observe, and have learned, I trust she was 'seeking the pearl of great price.' In a conversation which she had with a friend, while there was yet no serious fears for her life, she said, that formerly she had doubted of the reality of a Redeemer; but now, said she, 'I know that my Redeemer liveth.'

"When she died, she left her husband the most perfect wreck that I have seen. His fortune gone; his health irrecoverably broken;—the grave closing over the idol of his affections. Time became to him as a beggared bankrupt; his world lay dead at his feet: he felt himself to be left standing alone upon the earth,—yet I trust it was with something of the spirit of *a pilgrim.* He was in a measure prepared for this scene; he had begun to learn that '*this* is not his rest, because it is polluted;' but he was slow to obey the command, 'arise and depart' in affection, to an 'undefiled inheritance.' The last ligament which bound him to a passing world, was *now* cut by the hand of inexorable death. He has given himself up publickly, and I hope in heart, to his God and Saviour, to be his forever.

"It appears, that he and his departed friend, had entered into an agreement to

go forward together, at this time, and devote themselves publickly to God. When *he* mentioned this agreement to me, he remarked:—'She has gone before me, and I have to go forward alone, and henceforth, I have nothing to do on the earth, but to prepare and follow my sainted wife to heaven.'

"Ah! my dear sir, how mercifully and even gently, have the lofty looks of man been brought down! how fully, yet graciously, has the ignorant sinner been taught to humble himself 'under the mighty hand of God!'" * * *

THEOLOGICAL SEMINARY AT PRINCETON, N. J.

We are at a loss to account for what we have lately discovered to be a fact—that after all the means which have been used to diffuse a knowledge of the Theological Seminary at Princeton, but little, comparatively, is known to the publick of its real state; especially of such details as are most important to be distinctly known, by those who wish to become members of the institution. We have, therefore, obtained from one of the professors of the Seminary the following statements; which we insert for the information of the publick generally, and for the benefit, in particular, of the youth who may have it in view to pursue their theological studies at Princeton.

Boarding.—As many of the students as choose it, are accommodated by the steward of the Seminary at a publick table.—The boarding at this table is $2 per week. No student, however, is under any obligation to board with the steward. Boarding of a very decent and comfortable kind may be had at the houses of farmers in the neighbourhood of Princeton, at a price somewhat lower than is charged at the publick table. In a word, boarding may be had from $2 per week, down to $1.12½ per week. A student, then, may procure boarding in or near the Seminary, at an expense of from $45 to $80 per annum, exclusive of vacations.

Other expenses.—Every student is required to pay a small sum toward what is called the "General Expense Fund." By this is meant a fund for warming, lighting, cleaning and repairing the *publick rooms* in the edifice, and for some other incidental expenses of a general nature. Those who occupy rooms in the publick edifice, pay $10 per annum to this fund; that is to say, $6, *in advance*, at the commencement of the winter session, and $4, *in advance*, at the commencement of the summer session. Those who room out of the publick edifice, pay $9 per annum to the "General Expense Fund:"—viz. $6 at the commencement of the winter session, and $3 at the commencement of the summer session.—*Fire wood* may be had at an expense to each student of about $12; and *washing* for about the same sum:—and candles, stationary, and a variety of incidental expenses may amount to about $12 or $15 per annum. So that, on the whole, an economical student may board *in* the publick edifice of the Seminary, and defray the *necessary* expenses of *a year*, for about $130, or $140. Or, he may board *out* of the publick edifice, and defray the necessary expenses of *a year*, on the most economical plan, for about $100, or $110.—These estimates, of course, exclude clothing, travelling expenses, books, and maintenance during vacations, which differ so much, according to the taste and habits of each individual, as not to admit of any definite general computation.

Testimonials.—The *testimonials* to be produced by every applicant for admission into the Seminary, are specified in the "Plan" of the Institution, in the following words:—"Every student applying for admission, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course."

Students who have been received by presbyteries, and are on trial before them for licensure, on producing regular testimonials from such presbyteries, certifying these facts, and also certifying, that they have passed, to the satisfaction of the presbyteries, their trials on *college* studies—are admitted into the Seminary of course.

Vacations, time of Entering, &c.—The spring vacation commences on the Monday immediately preceding the third Thursday of May; and continues *six weeks*. The vacation in the autumn, commences on the Monday preceding the last Wednesday of September, and continues *six weeks*. The winter vaca-

tion, or recess, of *two weeks*, is generally made to fall, as nearly as convenience will permit, about the *middle* of the winter session.

Students may enter the Seminary at any time:—but as a new class is always formed at the commencement of each winter session, which is early in November, and the course of instruction then begins, it is evident that those who mean to go through a complete course, will enter most advantageously in the fall. It is also highly important that students enter *punctually* at the beginning of the session. In studying the elements of several branches of knowledge, and especially of the *Hebrew* language, the student who enters a week, or even two or three days, behind the class which he joins, not only subjects his instructor to some inconvenience, but incurs himself a still more serious disadvantage. No student who means to avail himself of every privilege connected with this institution, ought ever to allow himself to be absent an hour after the commencement of any session, and especially of that in which he begins his connexion with the Seminary.

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Extract of a Letter from a Missionary at Buenos Ayres, to the Rev. Dr. J. P. Wilson, of Philadelphia.

Buenos Ayres, Oct. 7th, 1824.

Rev. Sir,—The state of things here, though bad enough, is considerably more favourable than I anticipated. The people have been, without doubt, exceedingly ignorant, superstitious, and bigotted. Many of them are so still. Yet it cannot be denied, that within a few years, there has been a great change for the better. Free schools and other schools have been established. The sum appropriated by the government, for the general purposes of education in this province, (having a population of about 120,000, more or less,) is between 90 and 100,000 dollars during the present year. A similar sum is about to be set apart for the like purpose in the year ensuing.

Reforms have been made in the civil, military, and ecclesiastical regulations of the country. The general opinion is, that the time is not far distant when intolerance will cease. Indeed, toleration to a considerable extent, already exists. Religious meetings attended by foreigners, have been held regularly, without any disturbance, for some months past. A Sabbath school has been opened for Protestant children, and several come. The scriptures are finding their way into families of the first respectability. On this subject, I could mention facts, which have come under my own personal observation. And what is quite as indicative of a favourable change, is, that though it is very generally, if not universally, known among those who know any thing of me, that I am a Protestant preacher, yet, in my academy there are now thirty Spanish youth, many of them connected with the first families of the place. Of their own accord, and with the consent of their parents, the greater part of the boys, in my academy, are, for the sake of learning English, now reading the New Testament in English.

There is a prospect of doing something too, for the benefit of the sailors who visit this port. After preaching on shore in the morning, I have several times, recently, gone aboard a vessel lying about half a mile, or a mile from land, and addressed the sailors in the afternoon. But I must refer you to the gentleman by whom I send this. He will be able to give you a great deal of interesting information respecting the country.

I am, dear Sir,

Yours, very respectfully,

THEOPHILUS PARVIN.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund -	$87 50
Of Rev. Dr. John M'Dowell, from the Second Church, Newark, for the New York and New Jersey Professorship - - - - - - - - -	43 00
Of Wm. W. Woolsey, Esq., his donation for the same Professorship, being the amount of an order on the treasurer of Yale College, and now paid -	250 00
Of Rev. Robert W. James, on account of the subscription of Dr. Robert Muldrow, for the Southern Professorship - - - - - - - - -	100 00

Of ditto, for the same Professorship, as follows, viz.—from Mr. Wm. Frierson, $20; Mrs. Elizabeth James, $25; Mr. David M'Lairy, $15; Mr. Robert I. Wilson, $10; Mr. Thomas M'Rea, $25; and Mr. Alex. M'Rea, $5	100 00
Of Rev. Samuel Lawrence, per Rev. Dr. Janeway, on account of the principal of his subscription for the Scholarship to be endowed by the Senior Class of 1823 - - - - - - - - - - - - -	25 00
Of Rev. Abraham Williamson, per Rev. Benjamin I. Lowe, for the Scholarship to be endowed by the Eumenian Society, viz. from the Ladies of Chester, East Jersey - - - - - - - - - $15 And 5	20 00
Total	$625 50

View of Publick Affairs.

EUROPE.

GREAT BRITAIN.—The latest accounts from Europe which have reached this country, are to the third of January. Nothing of much general interest had recently taken place in Britain. Very frequent meetings of the Cabinet council had lately been held, which had given rise to a great variety of reports among the *quid nuncs* of London. It was generally believed, and we think not without reason, that the affairs of Greece, and perhaps those of South America, were the subject of discussion. As all the powers of Europe chose to leave the Greeks to themselves, or rather to aid their enemies, while they were struggling for their existence against a most unequal force, it would seem to be reasonable that they should also be left to themselves, now that they are victorious. But this will not be permitted. Although the independence of none of the South American States is yet acknowledged by Britain, it seems to be understood that the government considers them as really independent, and the commissioners heretofore sent thither are about to go again. A company has lately been formed, with a capital of £600,000 sterling, for working the mines of Peru; and yet Peru is exactly that part of the late Spanish possessions, which alone is able to make a show of resistance.

It appears that a considerable additional military force had been sent to Ireland. The state of things there is still one of great interest. The Catholick Association seems to be extending its influence, and their proceedings and the speeches of the members are very bold and determined. One of their leading members is under prosecution, for the sentiments he uttered at a publick meeting.

FRANCE.—On the 23d of December last, the French Chambers of Deputies were opened, by a speech from their new Monarch; which is said to have been received with acclamations. The speech is not a long one. It commences with the expression of grief for the death of the late king, and with a high eulogium on his character, and on the beneficial effects of his exertions in favour of his subjects. To him are attributed the present happiness and prosperity of France. Charles X. expresses his determination to pursue the course of his deceased brother. "I know," he says, "all the duties of royalty. My efforts, my love for my people, and I trust the aid of God, will give me the courage and firmness necessary to fulfil them properly." He felicitates the chambers on the prevalence of peace, and intimates that it is to be attributed to the combination of monarchs which form the Holy Alliance—without however naming this alliance. With a view to preserve peace, he says that he has consented "to protract the stay of a part of the troops which his son left in France." He mentions his intention to propose to the chambers certain measures for "the amelioration of the interests of religion;" and also "an act of reparation," which we understand to mean an indemnity, either in whole or in part, for the losses sustained by the French royalists, during the late revolution. He rejoices that this reparation can be now made without "augmenting the taxes." He informs the chambers that "the solemnity of his coronation shall terminate the first session of his reign."—He concludes thus—"I thank Divine Providence for having deigned to make use of me to repair the last misfortunes of my people; and I conjure it to protect this beautiful France, which I am proud of governing." We have only to remark, that we wish we had as little doubt that Charles intends no restrictions on his Protestant subjects, by his project

to ameliorate the interests of religion, as we have that he is "proud of governing France."—The French finances appear to be in a very flourishing state; and there is a prospect that the publick debt will be refunded, at a reduced rate of interest—Great exertions are also making to increase the naval force of the kingdom.

SPAIN.—All the French troops left Madrid on the 20th of December, except two Swiss regiments, which amount to 3000 men. The capital it is said remained tranquil, except some alarms caused by a report that the Constitutionalists had landed a force at Alicant—About 200 had actually landed on the coast of Valencia, and after killing a few royalists who opposed them, reimbarked. There was a report, which we fear is not true, that the king *intended to abdicate his throne*, and retire to the Escurial with his queen. Petitions were presented to restore the Court of the Inquisition. The French are adding to the fortifications of Cadiz. There is a deficit in the Spanish finances for the ensuing year of 590,000,000 reals. The Constitutionalists are still persecuted with the most relentless severity. A new treaty between France and Spain, it is said, was signed at the Escurial on the 10th of December last.

GREEKS AND TURKS.—The successes of the Greeks are uninterrupted. They have nearly annihilated the Egyptian fleet, since destroying that of the Captain Pacha; and their cruisers now freely range the Archipelago for Turkish prizes; and make incursions on the coast of Turkey, and plunder with little opposition. If the European monarchs would only continue to *let them alone*, we verily believe they would drive the Turk out of Europe, and out of a considerable part of Asia Minor.—But measures are plotting and planning to limit their triumphs and their influence.—The Sultan, by a Firman of the 12th of August last, has prohibited the sale of the Bible, or the Psalter and Gospels published separately, in his dominions. This is only another indication, that his power is hastening to an end.

THE NORTH OF EUROPE. It appears that in the month of November, last, a very unusual and awful tempest commenced on the shores of England and Ireland, and swept over the whole North of Europe, spreading desolation in its course, both by land and sea. At Gottenburg, Viborg, Jutland, and Stockholm, its ravages were tremendous; but at St. Petersburg it produced a complete inundation of the city; and the destruction of property, as well as of human life, was most awful. Some accounts say, that 7000 persons were found dead in their houses—other accounts reduce the number as low as 500.

ASIA AND AFRICA.

From these quarters of the globe, the month past has given us nothing new; except some details of an action with the Burmese, in which they suffered considerable loss; and some accounts of an epidemic fever at Calcutta, very general, but not very mortal.

AMERICA.

It appears that Bolivar has been successful in Peru; and that the account of his discomfiture by Canterac, was without foundation.—We have not left ourselves space to notice some important concerns in our own country. They will claim attention in the ensuing month.

To Correspondents.

We have heretofore intimated, that a communication which does not reach us before the 20th of the month preceding the publication of a particular number, cannot appear in that number. We have had some urgent requests to depart from this rule. We assure our correspondents that we would do so, if doing it were a mere matter of courtesy, or of slight inconvenience. But it is not.—It is a matter of serious inconvenience, and would, if done, hazard the seasonable publication of our work. We must, in almost all cases, abide by our rule. Some valuable communications shall appear the next month.

ERRATA IN OUR LAST NUMBER.

Page 7, line 17 from bot., before *conceive* insert *adequately.*
34, do. 4 do. do. (in some copies) for *special* read *particular.*
47, lines 2 and 3 from top, dele *collected and.*